

EPISCOPAL Churchnews

v.121
#5

March 4, 1956 25c



LIBRARY
UNIV SOUTHERN CALIFORNIA
LOS ANGELES 7 CAL
57-C-4-28 C 4-19-54-B

UNIVERSITY OF SOUTHERN
CALIFORNIA
Transferred

MAR 5 1956

LIBRARY

Dr. Deloria: 'Old Clothes Aren't Enough'

Church Candles

and candle
accessories

by

Will & Baumer

serving the churches of America
since 1855

Beeswax Eucharistic Candles



Especially fitting for Divine Service. Made of the finest materials obtainable in keeping with the high purpose for which they are used.

Available in three grades:

Purissima—100% pure beeswax

Missa—66⅔% pure beeswax

Altar—51% pure beeswax



Vesper Lights

Hard stearic acid candles noted for their long burning quality. Choice of pure white or ivory color. Available in three grades: Marble, Polar or Onyx Brand. Wide range of sizes.

Sanctuary Lights



New bottle-shaped container assures uniform burning. Choice of candle: all-beeswax, part-beeswax or regular mix.

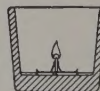
Sanctuary Lamps

Sanctolamp DS—Crystal or ruby globe, with standing frame as illustrated. Adapters for hanging, wall or pedestal mounting also available. **Sanctolamp #2**—all glass, in crystal or ruby.



Vigil Lights*

Uniform burning without flare or smothering. Will not wilt or soften in temperatures up to 100°F. Clear, steady flame remains centered until last bit of wax is consumed. New, cleaner burning base assures easy removal from glass.



*Registered trade name identifying a superior type of votive light.

COMING EVENTS

NATIONAL EVENTS

Annual meeting, NCC Joint Commission on Missionary Education, Bu Hill Falls, Pa. Mch. 5-9 . . . Annual meeting, NCC Broadcasting and Film Commission, New York, N. Y. Mch. 6 . . . Executive Board, NCC Division of Foreign Missions, New York, N. Y. Mch. 8-9 . . . One Great Hour of Sharing Church World Service. United appeal for overseas relief. Mch. 11 . . . Interdenominational church laboratory of group relations. National Training Laboratories, Washington, D. C., a unit of National Education Assoc. For bishops, executives of councils, pastoral directors of Christian education. Mch. 11-14.

REGIONAL

Mid-Atlantic States Area Interseminar Committee, NCC Commission on Christian Higher Education. Lancaster, Pa. Mch. 8-10 . . . Annual meeting, Virginia Council of United Church Women, Alexandria, Va. Old Meeting House, Mch. 14-15.

DIOCESAN EVENTS

School of Religion, Diocese of Bethlehem, Bethlehem, Pa. Speaker: Rev. Dr. Robert C. Dentan, Trinity Church, Mch. 4 . . . Youth Rally, Providence, R. I. Speakers: Rt. Rev. Conrad Gesner, South Dakota and Rev. Dr. Clarence Horner, Cathedral of St. John, Mch. 4 . . . Midweek Lenten service, Christ Church, Philadelphia, Pa. Speaker: Moorhead Wright. Mch. 7 . . . Lenten service, Christ Church, Philadelphia, Pa. Speaker: Rev. M. Moran Weston. Mch. 8 . . . Seminar for clergy on Psychiatry, Chicago, Ill. Leaders: Dr. G. V. Flagg and Dr. John Loesch. Subject: "Marriage Counselling." Univ. of Illinois College of Medicine. Mch. 8 . . . Parish Life conference, Radnor, Pa. Conference Center, Mch. 9-11 . . . Laymen's retreat, Monteagle, Tenn. Leader: Bishop T. N. Barth. Dubose Conference Center, Mch. 9-11 . . . Parish Life conference, Webster Groves, Mo. Thomasson House, Mch. 9-11 . . . Parish Life conference, Fort Worth, Texas. Carter, Mch. 9-11 . . . Parish Life conference, Racine, Wis. DeKoven Foundation, Mch. 9-11 . . . Woman's Auxiliary and school of prayer, Rose Hill, Miss. Speaker: Rev. Charles F. Whiston. Mch. 9-15 . . . Training session for Church School teachers, Providence, R. I. Parish discussion on "Child Development and Discipline." Cathedral of St. John, Mch. 10 . . . Parish Life conference, Pascoc R. I. Leader: Rev. Hebert W. Bolle. Conference Center, Mch. 10-11 . . . Parish Life conference, Buckeystown, Md. Claggett Conference Center, Mch. 11 . . . Mid-winter conference of Episcopal Churchmen, Richmond, Va. Leader: Mr. Murray Newman. 3 one-hour lectures on "The Bible." Roslyn, Mch. 11

(continued on page 10)

Will & Baumer Candle Co., Inc.
3100 Park St., Syracuse, New York

- () Eucharistic Candles
- () Vesper Lights
- () Sanctuary Lights
- () Sanctuary Lamps
- () Vigil Lights
- () Candlelight Service Kit

Gentlemen: Please send me complete information on the following:

- () Lighters & Extinguishers
- () Tapers
- () Candle Burners
- () Charcoal
- () Incense
- () Other

Name.....
Church.....
Address..... City..... Zone..... State.....

EPISCOPAL Churchnews

In Its One Hundred and Twenty-first Year of Continuous Publication

Contents for the Issue of March 4, 1956

NEWS

AMERICA'S FORGOTTEN CITIZENS

Are we doing enough for our Indians? Has the performance of the Church been good or bad with regard to one of the most complex social problems of our time? For the answers, ECnews went to the Rev. Dr. Vine J. Deloria, an Episcopal priest and Sioux Indian who has devoted his life to his people and to his religion.

OUR OF RUSSIA

Presiding Bishop Henry Knox Sherrill is one of several prominent Churchmen who will visit Russia under sponsorship of the NCC.

BUSINESS AT 16 DIOCESAN CONVENTIONS

Integration, Seating of Vestrywomen, Big Budgets—all these got the full treatment at diocesan conventions across the land.

WHAT THEY'RE SAYING

Here are some top quotes of the month from people who have things to say. A new ECnews feature.

NEWS IN BRIEF

Some thumbnail reports on our Church, its people and their doings. Another new feature beamed at the "busy reader."

FEATURES

CHRISTIAN CONVICTION

Nothing keeps Mohammedans from praying to Allah, points out the author of this article. Why should "embarrassment" keep us from kneeling in prayer?

REACHING THE SCRIPTURES

Jeremiah and the New Covenant: During Judah's darkest hours, only Jeremiah believed God was still in control of things.

THE CHAPLIN

... discusses these two problems: to hold on to young people, do you "have" to over-emphasize good times? But why "can't" we meet for "fun" in church?

TELEVISION

"Meet The Press" analyzed by Van A. Harvey who says guests on the show do not really have much chance to answer questions put to them.

CHRISTIAN FAMILY AND THE CHURCH

Another in a series by Thomas vanB. Barrett discussing the Church as an "Information Bureau."

FOR TODAY

"Order your life from within or it will overwhelm you from without . . ."

THE WIDOWED THEME

A discussion of The Resurrection and some of the ways it affects the life of the average American citizen today.

EDITORIALS 18 BOOK REVIEWS 26 LETTERS 37 A-MEN 40

VOLUME 121 NUMBER 5

EDITORIAL BUSINESS OFFICE: 110 North 1st St., Richmond, Va.

NEW YORK NEWS BUREAU: 12 West 10th St., New York 11, N. Y. Phone ALgonquin 5-52.

ADVERTISING REPRESENTATIVES: McVey Associates, Inc., 270 Park Avenue, New York 17, N. Y. Phone ELdorado 5-0530. James H. Totten, 160 Michigan Ave., Chicago, Ill. Phone: CEutral 1-16.

Episcopal Churchnews is published every other week—26 times a year—by The Southern Churchman Co., a non-profit corporation. Episcopal Churchnews continues the Southern Churchman, established in 1885. Second-class

mail privileges authorized, Richmond, Va., under Act of March 3, 1879. Episcopal Churchnews is copyrighted 1955 by The Southern Churchman Co. under International Copyright Convention. All rights reserved.

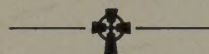
CABLE ADDRESS: ECnews, Richmond, Va. TELEPHONES: Richmond—LD212 and 3-6631. Titles used in Episcopal Churchnews in connection with Episcopal clergy are those indicated by the individual as his preference or as in general usage in his parish.

Opinions expressed by writers of feature articles and special columns do not necessarily reflect the opinions of the editors or the publisher of Episcopal Churchnews.



THE COVER

Dr. Deloria: The elegant head-dress, the white tepees, the buffalo—these are symbols of the Sioux. (See page 4)



Editor—
WILLIAM S. LEA
Managing Editor—
GORDON GLOVER
Art Director—
SYDNEY E. NEWBOLD
News Editor—
EDWIN S. TOMLINSON
Woman's Features—
BETSY TUPMAN DEEKENS
Book Editor—
EDMUND FULLER
Reportorial Staff—
Boston—
EARL BANNER
Chicago—
JOSEPH W. PEOPLES
Denver—
RUTH MARGARET OGLE
 Fargo—
THOMAS J. McELIGOTT
Honolulu—
SHUREI HIROZAWA
Houston—
ALICE BRUCE CURRLIN
London—
R. D. SAY
Nashville—
CHARLES MOSS
New Orleans—
J. D. HENDERSON
New York—
GORDON L. HALL
Philadelphia—
GEORGE RILEY
Rome—
CHARLES SHREVE
Sacramento—
TERRY L. CLARK
San Francisco—
EDWARD W. CHEW
Seattle—
HERBERT C. LAZENBY
Tokyo—
ERROLL F. W. RHODES
Wilmington, Del.—
JAMES F. BRACKNEY
Research Editor—
GENEVA B. SNELLING
Advertising Service—
M. C. MCCAUSLAND
Trustees—
WILLIAM A. BOURS
MARQUIS W. CHILDS
MOLLY LAIRD DOWNS
ANGUS DUN
RICHARD S. M. EMRICH
THEODORE P. FERRIS
LEWIS FRANKLIN
ROBERT FISHER GIBSON, JR.
WALTER HENRY GRAY
JOHN E. HINES
WILLIAM C. KAY
MANFRED KELLER
JAMES A. LINEN
ARNOLD M. LEWIS
WILLIAM H. MARMION
FREDERICK T. MARSTON
J. BROOKE MOSLEY
WILLIAM H. RUFFIN
VIRGIL L. SIMPSON
CHARLES P. TAFT
H. ST. GEORGE TUCKER
Business Manager—
CHARLES FIELD, IV
Publisher—
MAURICE E. BENNETT, JR.



239 Years of Service

Page Mr. Ripley!

When a low cost policy, already popular, is reduced, the news should be shouted from the housetops. Incredible as it seems, the Presbyterian Ministers' Fund has lowered the cost of its lowest priced policy. Any male clergyman or student for the ministry may apply for the Whole Life Special Five Plan. At age 25, \$5000 will cost only \$30.95 annually. For applicants up to age 35 no medical examination is required for the first \$5000 policy.

Dividends will be earned on this contract! At the end of 5 years it will become an ordinary life policy at increased cost, but without medical examination.

Send for application at once to:

PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

ALEXANDER MACKIE, President

1717—Two hundred Thirty-nine Years—1956

Why not a Pew Book Spruce-up for Easter? . . .



Many churches make surveys of their Prayer Book and Hymnal needs at this time of year. If you act promptly, you can still fill your requirements before Easter . . . with beautiful, sturdy books at surprisingly low prices.

THE HYMNAL 1940

Small Melody Edition	\$.60
Large Melody Edition90
Standard Musical Edition	1.80
Special Choir Edition	2.25
Organ Edition	2.50

THE BOOK OF COMMON PRAYER

Small Pew Edition	\$.55
Large Pew Edition85

Write today for our convenient, postage-free order form giving details of available cover colors.

the **CHURCH** Hymnal Corporation

Affiliated with THE CHURCH PENSION FUND

20 Exchange Place • New York 5, N. Y.

COMING EVENTS . . .

(continued from inside front cover)

11 . . . **Clericus, noon luncheon**, Louisville, Ky. Speaker: Rev. Roy Lee of Oxford Univ. Chapel, England. Cathedral House, Mch. 12 . . . **Parish Life conference**, Monteagle, Tenn. DuBose Conference Center, Mch. 16-17 . . . **Parish Life conference**, Radnor, Pa. Conference Center, Mch. 16-18 . . . **Retreat for men**, Racine Wis. DeKoven Foundation, Mch. 16-18 . . . **Brotherhood of St. Andrew Retreat**, Meriden, Conn. Leader: Rev. Edward H. Cook. Theme: "The Meaning of Discipleship." St. Andrew's Church, Mch. 17 . . . **Corporate Communion of men and boys**, Syria Mosque Corporate Communion of women and girls, Soldiers' and Sailors' Memorial Hall, Pittsburgh, Pa. Mch. 17 . . . **Parish Life conference**, Pascoag, R. I. Leader: Rev. Samuel J. Wylie. Conference Center, Mch. 17-18 . . . **Brotherhood of St. Andrew Lenten Retreat**, Rehoboth Bay Del. Camp Arrowhead, Mch. 17-18.

MUSIC

Concert by Charlotte and Julius Hegyi, Sewanee, Tenn. Observance of 200th anniversary of birth of Mozart. All Saints' Chapel, Univ. of the South, Mch. 4.

RADIO

Another Chance, with Peggy Wood and Cynthia Wedel. Local radio, Mch. 10 and 17.

TELEVISION

Dean Pike, ABC-TV network, Mch. 4 and 11, 4-4:30 P.M. . . . **Faith and Your Life**, Bishop Granville G. Bennett. Station WPRO-TV, Channel 12. "Faith and Vision," Mch. 4. "Faith and Prayer," Mch. 11. . . . **Frontiers of Faith**, NBC-TV network. Mch. 4 and 11, 1:30 P.M.

ANGLICAN CYCLE OF PRAYER

March 4

Caledonia, Canada

Bp. Horace G. Watts

March 5

Calgary, Canada . . . Bp. Geo. R. Calver

March 6

California . . . Bps. Block, Shires

March 7

Canberra & Goulburn, Australia

Bps. Burgmann, Clements

March 8

Canterbury, England

Archbp. Fisher, Bps. Bardsley, Rose

March 9

Cape Town, S. Africa

Archbp. Clayton, Bp. S. W. Lavis

March 10—Cariboo, Canada . . . (Vacant)

March 11

Carlisle, England . . . Bps. Bloomer, Turne

March 12

Carpentaria, Australia . . . Bp. W. J. Hudson

March 13

Cashel & Emly, Waterford & Lismore,

Ireland . . . Bp. Thos. A. Harvey

March 14

Central Brazil, S. America

Bp. L. C. Melche

March 15

Central New York . . . Bps. Peabody, Higley

March 16

Central Tanganyika, E. Africa

Bps. Stanway, Oman

March 17

Chekiang, China . . . Bp. Kwang-hsun Tino

EPISCOPAL CHURCHNEWS, MARCH 4, 1956



the Sioux of the Dakotas: 'The children of the reservations live such simple lives' (see Deloria interview, next page).

The Dakotas, The Far West, Africa— All to Benefit from Mite Box Offering

Across the nation these Lenten days the Mite Boxes were taking on a satisfying jingle. Thousands of Episcopal Sunday school youngsters were saving their nickels and dimes for a special missionary project of their own.

No longer would their Offering lead into vague channels to help the National Church meet its financial commitments—missionary and otherwise. Instead, the money would be used for specific missionary work in three fields: (1) the Columbia River area, mostly in the Missionary District of Spokane, Wash.; (2) the Missionary District of Liberia in Africa; and (3) the Indian Missionary District in South Dakota.

The new program was in accord with the wish of the General Convention in Honolulu last summer. The Mite Box Offering, the Convention had decided, should be taken out of the General Budget and returned to its primary function of meeting missionary needs. The program would give children the chance to "see clear-

ly and share intimately in the spread of Christ's Kingdom throughout His needy world."

Depending on the success of the venture, similar projects would be selected by the National Council in the future. The 1954 Mite Box Offering came to about \$620,000. How much this year's would amount to was anybody's guess, but the idea behind the Council's thinking remained clear: Whatever the amount, the missionary effort of the Church stood to benefit more by earmarking the money to three specific projects. Spreading it throughout the world would be spreading the nickels and dimes too thin.

The Church in the Columbia River area is suffering growing pains, along with the vast section it is trying to serve. New church buildings, more clergy, and a generally stepped-up missionary effort were needed to give the Church a solid footing in an area of huge population growth.

In South Dakota, the money would go toward support of two dormitories

and one high school. At Hare School, Indian boys learn about non-reservation life and attend public grade and high school in Mission. St. Elizabeth's Mission Home is a boarding school for boys and girls who attend public school. And St. Mary's School is the single accredited high school for Indian girls in the United States.

The Indian, then, was coming in for another share of increased attention from the church. It was coming at a time when the nation itself seemed to be having a re-awakening of conscience about the American Indian, who was having a tougher time than ever trying to fit into the white man's ways. Church groups, including the National Women's Auxiliary of the Episcopal Church, were studying the Indian problem. Social organizations reported increased interest in the plight of the Red Man. One agency, which specializes in a sponsoring program for children throughout the world, reported a backlog of more than 100 Americans waiting to adopt Navajo Indian youngsters.

On the following pages, *ECnews* examines the Indian problem with the Rev. Dr. Vine J. Deloria, a Sioux Indian who is a member of the National Council.

An ECnews Interview—

Deloria Asks Justice For Indians: 'Help Them to Help Themselves'

The Rev. Dr. Vine V. Deloria is a Sioux Indian, born and raised on a reservation in South Dakota. He graduated from Bard College, Annandale, N. Y., and later became an Episcopal priest after graduating from General Theological Seminary in 1931. In 1954 he became assistant secretary in the National Council's Division of Domestic Missions—the highest national post ever given an Indian in the Episcopal Church. At 55, Dr. Deloria is trim and erect. The bronze of the Great Plains is on his face. In the 25 years he has been a priest, he has devoted his life to his religion and to his people. Here is an interview with this unusual person:

Q. There seems to have been considerable publicity, Dr. Deloria, about the plight of the American Indian. Is the Indian problem something you could summarize?

A. Yes, I think so. You're right about the publicity. There's been more of it lately than ever before and I hope some good will come of it. The Indian problem is basically this: Be-

cause of past treatment, the Indian today is down and out physically, mentally and spiritually. This has been caused by government policies aimed at knocking the Indians' social system out from under him. It was done on the presumption that simply because his cultural system wasn't Anglo-Saxon, it wasn't Christian. It's too bad that although the Anglo-Saxon culture became Christianized through Christ, the Indian has never really enjoyed this opportunity. Under a military policy the Indian's social system was forbidden and he was left in a spiritual no-man's-land. The Indian's society was broken up because it was reasoned that as long as it continued, the Indian could not be subjugated. So the government killed off Indian society and trampled on customs and traditions. I remember back on the reservation, when I was eight years old, we couldn't speak our language, and our dances and songs were forbidden. We were confined to our reservation without the benefits of our own culture and without the availability of American

culture. Because of this isolation, the Indian began to draw more into himself, and he built up a dread of going among others. As a result, we find him today impoverished, confused and generally down and out.

Q. There must be many reasons for this situation. Can you enumerate some of them?

A. Most of it is traceable to Government policy. The Government of the United States has made one hundred treaties with the Indians and broken all of them. In almost every case the making of policy has been unilateral with no effort made to consult the Indian and sound out his feelings. This is still going on and the Indian to this day is basically afraid of the white man and his government.

Q. Have there been any bright spots in Government dealings with the Indians?

A. The administration of John Collier as Commissioner of Indian Affairs from 1933 to 1945 was easily the brightest spot in the picture. There were 12 glorious years for the Indians but it wasn't long enough for him to get educated and develop leadership. It was during Mr. Collier's tenure that the Indian Reorganization Act was put into effect.

Q. What was the nature of this act?

A. For one thing, it gave the Indian the right to establish principles of self-government. It also gave him the right to accept, reject or amend Government proposals that affected him. Each Indian community was authorized to build its towns and establish tribal councils to enforce law and order. It was through this act that Mr. Collier was able to raise educational standards among the Indians. Some tribes amended the act, some accepted it and some rejected it. But in any case the educational advantages were extended to all.

Q. Were there any economic benefits?

A. Well, for the first time Indians were given the opportunity to borrow money from the Government to start their enterprises. Indians have been a good credit risk, too. Ten years ago, for example, they borrowed 25-million dollars, and they are now in arrears only 52-thousand dollars. This money was borrowed by individuals as well as by tribes.

Indian Children: Is the Red Man making his last stand?

Congress of American Indians photo



Q. Would you describe the lot of the Indian today as being better or worse than it was 25 or 50 years ago?

A. Their lives are enjoyed in some ways, but Indians are so limited in opportunity that they have a great yearning to do more. This yearning, though, is hampered by their fear that the Government is designing to take away more of what they already have. The relocation policy is the latest trend the Government is pursuing. Under it Indians are urged to get off their reservations and get jobs in the cities. There they are subsidized for awhile until they can find employment. If they want to buy a house, the Government will match dollar-for-dollar the down-payments or the monthly payments.

Q. How does the Indian feel about relocation?

A. It scares him to death. When our Indians go off to the cities, they are over-sensitive. They are thrown with the more undesirable classes of people because of economic reasons and race prejudice, and they quickly deteriorate. They are faced with situations with which they have had no experience. They end up in the worst of environments—on the wrong side of the tracks, so to speak, and they are exposed to severe temptations which they aren't normally exposed to on the reservations. These temptations and disadvantages soon overwhelm the Indian. Integration, or relocation, would result in a gradual dissolving of the Indian reservations. The Government wants to get out of its responsibilities to the Indian. But here's a right and wrong way of doing things, and you can't jump into something like this too hastily. Remember, the Indian hasn't really been exposed to the white man's ways in 100 years, and it would be too hard for him to jump from the Stone Age to the Machine Age.

Q. But wouldn't integration be the solution to many of the problems that face the Indian?

A. I personally don't think so at all. America has already become too standardized. I am one who objects to getting rid of Indians, which is what would happen if relocation and integration were carried out. We are small and insignificant in the world, but it is possible that we possess some things of value. For example, we value social groups and community groups much more than the white



RNS photo

Far North: Canadian Bishop Neville Clarke and two of his flock.

man does. With the white man, the individual is emphasized. Indians feel that it is through communion with others that a person's personality grows and develops fully. In short, the Indian wants to retain his tribal and family identity.

I have been raised an Indian, but I have managed to get along with white people. For instance, church hymns. I have become accustomed to them and like some of them. But it is the Indian song that really moves me. When the drums are tom-tomming, then I really come to life.

Q. Can you give us an illustration of what you mean? Many Indian songs are spiritual, aren't they?

A. Yes, I suppose you could call them spiritual because they are sung to the Great Spirit. They're awfully hard to translate, but one goes something like this: "Have mercy upon me. I was sick and you made me well. So for these three days I offer myself and my means as an expression of gratitude." I feel more at home with my Indian melodies than with my acquired American songs. Oh, I like them, but they really don't reach me. Maybe my sons they will reach.

Q. Let's get back to the integration proposition. It's been said that it would be the most realistic answer to the economic dilemma facing the Indian. What is your answer? Is it possible to make a good living on the reservations?

A. I think it can be done. Mr. Col-

lier recaptured some Government land that was not being used and attached it to the reservations. The Government Extension Department then worked with the Indians and helped them reclaim their land by stopping erosion and making the grass grow. You understand, of course, that most Indian reservations are on sub-marginal land. I think that whenever the Government is ready to set up a sound economic system on the reservations, it can do so. With the right kind of help, the Indian could have been on his feet years ago. There should have been more effort to show him how to develop his resources.

Q. But what can a people do on a given area of land? Aren't economic opportunities restricted even under the best of circumstances?

A. There are limitations, of course, but I think an economy could be built up through ranching, agriculture, dairying, lumbering and that sort of thing. These would stimulate the growth of other activities, like merchandising and banking and maybe some industries. But all this hinges, you understand, on the fundamental problem of teaching the Indian to help himself. The thing that sticks out in my mind is that the government has emphasized serving the Indian rather than teaching him. It's not enough to say, "Here is a hospital, here is a school." You must go further and teach the Indian the advantages of the things he is receiving. I'd like to see the development of a Point Four

program for Indians. Our Point Four program for India is aimed at industrializing that country. We could use something like that to bring industries to our own Indian reservations.

Q. What has been the performance of the church—specifically, the Episcopal Church—in our dealings with the Indians?

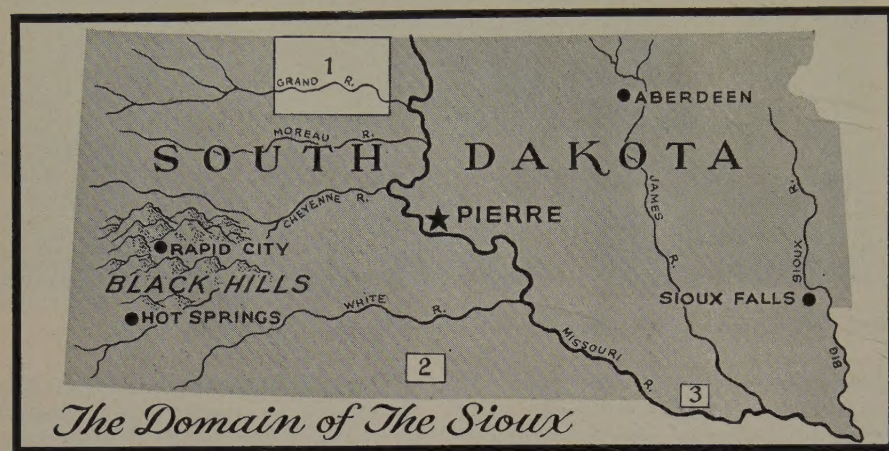
A. I am proud to say that the Episcopal Church, on the whole, has done

Q. Have most reservation Indians today embraced the Christian faith?

A. No. Most of the Navajos have not, and the Chippewas have mainly reverted to their old Indian religion. Most of the Chippewas were at one time Christians, but their attitude became: "The white man does anything he wants to and yet we're supposed to live up to the principles of his religion. Let's go back to the Great Spirit." We have about 400,000

become more concerned with the Indian's economic and other physical needs?

A. Yes, very definitely. But in this area, too, the church has maintained a traditional interest. Many churches the Episcopal Church included, have done much for the Indians in the way of providing education. But there is room for much more emphasis. We tend to concentrate on the worship aspects rather than on bringing the Indians some advantages that would improve his economic and cultural life. I think that church people should become more interested in securing justice for the Indian. Our tendency during the past 55 years has been to sit back and watch the government's unfair treatment of the Indian. We have watched while the Indian lost his land and grew poorer and poorer. It's not enough for church people to send the Indian old clothes. We should find out why the old clothes are needed in the first place. Then we should go to the government and speak out. I think that church people would do this if they had the information to work with. That has been a problem right along—getting the information out to the American people. The greatness of our Country is that if the people know someone is being trampled on they won't stand for it.



Map by Robinson

Standing Rock Reservation (1), Mission (2), Springfield (3). Here's where one third of 1956 Mite Box Offering will help Indian schools.

very well, indeed. We were the first to use native leadership in dealing with the Indians, whereas the Government should have been doing this all along. The Church as early as 1861 began to develop Indian priests and lay leaders, using them as liaison experts with the Indian people. The Government didn't try anything like that until the 1930's.

Q. How did the Episcopal Church go about this?

A. In Minnesota, Bishop Hare used his leaders first as interpreters. He worked among the Chippewas and Sioux from 1840-1900. He educated them himself for church services and trained them to act as lay leaders. He even sent some Indians to Seabury to train for the priesthood. And he picked others who seemed to have leadership qualities and sent them to St. Paul's School and Shattuck Military School. My own father went to Shattuck for three years. He was finally ordained a deacon and then, after six or seven years study, was ordained to the priesthood. Indian leaders proved to be the answer to getting the Christian message across to the Indian people.

Indians in this country today, and I would say about one-third are Christians. About 20,000 of these are Episcopalians.

Q. Would you say that the churches have done a good job among the Indians, considering the problems involved?

A. Yes. The church has befriended the Indians during times when it wasn't popular to do so. Even so, I'm afraid the spiritual transformation hasn't been as complete as it might have been. The church hasn't been able to make our people really change. The churches brought Christianity to the Indians, and the Indian thought he had it strong enough. But there was really no way to test the effectiveness of our faith because the children of the reservations live such simple lives. It's when they get off the reservations and are faced with new temptations that they become a problem.

Q. The Church's work, then, was good enough for the reservations, but not strong enough for the outside world? Is that it?

A. Yes, that's right.

Q. Do you think the church should

Q. Is there a reluctance on the part of the Episcopal Church to enter the welfare side of the Indian question?

A. I don't think it could be called reluctance. It's a matter of misunderstanding and lack of information. I think one of the reasons the Episcopal Church is not more vigorous in the welfare side is that it takes the position that "we hope the government knows what it is doing." There are unscrupulous politicians who get what they want, if allowed. The Church seems to let them alone. "Let's just follow behind," the Church seems to say, "and pick up the wounded."

Q. Specifically, what are some of the activities you would like to see the Episcopal Church pursue?

A. Well, I think we could learn a lot from other denominations, just as some could learn from us. The Quakers in particular have done an outstanding job among the Indians. One of the most influential organizations I know of has been the Indian Rights Association, which is concerned with securing justice for the Indian. This organization is run by Quakers not but did you know that it was founded

Herbert Welch, a great Episcopal churchman? The Episcopal Church is doing some good work in the educational field. Part of our Mite Box offering this year is going toward the support of Indian schools in South Dakota. This is a step in the right direction, but I hope we can do more. The Church can show its colors by providing more scholarships for Indians who want to go higher in education—not just in the ministry, but in any field. The Congregational Christian Church is doing this by setting aside several thousand dollars a year to help young Indians continue their educations. It doesn't matter whether these Indians are Congregationalists or not. As a matter of fact, many are Episcopalians.

Q. Do you think, then, that by using government policies, and with the help of church people, our In-

dians will be able to retain their identity and live good lives on the reservations?

A. Yes, I do. And there may be reason for some hope today. In 1953, Congress—suddenly and without asking the Indians—came up with 100 bills, all geared to getting around Mr. Collier's Reorganization Act. The bills were aimed at promoting relocation. But most of these bills have been stopped, and Congress seems now to have reversed itself. The Interior Department and the Bureau of Indian Affairs, however, are shutting their eyes to developing resources on the reservations and are trying to chase the Indians into the cities. The Indians think that the Government is out to get rid of them in the final step of conquering this continent, and they resent this effort to push them off their reservations and into strange

environments. I am reminded of a story of the Chippewas. The white man said to them: "You Indians are like flying eagles. You have a wonderful time. But the white man's American system must be adopted. Why don't you get into this cage and I will pull out your flying feathers and replace them with the white man's economic and social feathers?"

Well, the feathers were pulled out, but they weren't replaced. Today, the Indian can't fly.

The 'Appalling' Facts About Indian Health

The American Indian, Dr. Deloria says in the foregoing interview, is down and out "physically, mentally and spiritually."

Probably no aspect of the problem is more illustrative of the Indian's general plight than the state of his health. Last August, the National Congress of American Indians heard a report from Dr. James R. Shaw, chief of the Division of Indian Health of the U. S. Public Health Service.

The National Congress is a relatively new organization composed of Indians who are meeting their own problems head-on. Dr. Shaw told the Congress that the Health Service had compiled an "appalling" body of facts about Indian health. These facts, he said, identified the Indian as a victim of sickness, crippling conditions, and premature death "to a degree which stands in sharp contrast to the health of other population segments of the nation."

Here is what Dr. Shaw reported:

The tuberculosis death rates for Indians range from five to 28 times the rate in the total population. . . . Indian infant death rates have been two to seven times greater than the rates in surrounding non-Indian populations. . . . The average age at death for Indians was 36 years, in contrast to 61 years for the white population in 1950. . . . More than half of the Indian population is under 20 years of age, whereas more than half of the white population is over 30 years of age. . . . Tuberculosis, pneumonia, influenza, infant diarrhea and enteritis account for half of all Indian deaths. Respiratory infections, common communicable diseases, and accidents account for most of the remaining deaths.

Dr. Shaw said the Health Service was expanding its hospital services for Indians, and was encouraging more Indians to aid hospital staffs and enter professional training.

Andrew Fools Crow and wife of the Corn Creek (S. D.) Episcopal Mission.

Sherwood Photo





RNS photo

Cathedral Of The Pines

... The famous out-door chapel in Rindge, N. H. will become a national shrine if Congress acts favorably on bills to make it so. The cathedral was founded by Mr. and Mrs. Douglas Sloane, Episcopal laity, in memory of their son. It has never requested publicity, bought advertising, nor taken collections at any services. Any religious group is welcome to conduct their own services in their own way. At left, Bishop Charles F. Hall of New Hampshire, preaches.

The 'End Of The Affair' For Kershaw And Ole Miss

Everything had been set months in advance. Religious Emphasis Week at the University of Mississippi would start Feb. 19, with the lineup of speakers including the Rev. Alvin L. Kershaw of Oxford, Ohio.

Suddenly, the best-laid plans of the men of Ole Miss went sour. It started when the university dropped Mr. Kershaw from the program because of his membership in the National Association for the Advancement of Colored People. The chain reaction was startling. One by one the scheduled speakers dropped out in protest to the cancellation of the Kershaw invitation. First to go was the Rev. Joseph Fichter, S. J., of Loyola University, New Orleans. Then, five out-of-state speakers cancelled their engagements. (A professor at Ole Miss and another at Mississippi State College quit their jobs.

Last week, the entire project came in for a crash landing. Five local ministers dropped from the program and urged that it be abandoned. The "Kershaw Incident," they said, made it "difficult to maintain an atmosphere in which real religious values could be given proper consideration."

The committee of 100, which sponsors Religious Emphasis Week, de-

cided there was nothing left to do except de-emphasize. Thirty minute periods of prayers and meditations over a three-day period would replace the seminar program.

Mr. Kershaw, who was to speak on "Religion and Drama," won earlier fame through his knowledge of jazz on TV's \$64,000 question. Opposition to his appearance at Ole Miss was an on-again, off-again proposition. The rumblings first began when reports indicated that Mr. Kershaw would give some of his TV winnings to the NAACP. Then, satisfied that the reports were "unfounded," the university decided to let the invitation stand.

The picture was still too cloudy for Mr. Kershaw. There was nothing left to do, he decided, except to lay his position on the line. He wrote to the university explaining: (1) that he had always fought against race segregation, (2) that he was a dues-paying member of the NAACP and (3) that he would speak on segregation if the question arose at the religious program. The university notified him that the invitation was cancelled.

"I am distressed," the clergyman said, "not by having my visit cancelled, but most by the sight of the gathering climate that smothers the freedom necessary to all democratic and religious thought and is necessary to any true university."

Urban Panelist Dean Pike Hits Use of Atom Threats

The Very Rev. James A. Pike has sharply criticized attempts to use the atomic bomb as a threat in diplomatic relations.

Speaking at the Diocese of Long Island's recent two-day Urban Conference at St. Ann's Church, Brooklyn, the dean declared:

"We should insist on the unworthiness of the use of the atomic bomb or the threat of its use as a short-cut to firm, patient and fair diplomacy and positive and sacrificial cooperative steps to solve the problems which create tension and war."

The dean of the Cathedral of St. John the Divine urged that mankind "be positively creative in extending for men everywhere the benefits of the newly discovered atomic power."

Dean Pike, along with Lawrence Laybourne, of *Time* magazine, were participants in the first-day panel that discussed the role of the Church in an atomic age.

Other panelists were the Rev. J. V. L. Casserley, a professor at New York's General Theological Seminary; Ellis Van Riper, secretary-treasurer of Local 100 of the Transport Workers Union (AFL-CIO).

race M. Bond, president of Lincoln University; Edward C. Smith, weapon physicist; the Rt. Rev. David E. Harbards, Suffragan Bishop of Albany, and Clifford Morehouse, publisher.

The Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York, was elected moderator.

A second-day panel, which dealt with juvenile delinquency, was an address by Dr. Frederic Wertham, director, Lafargue Clinic, and consultant-psychiatrist, N. Y. Department of Hospitals. Panelists were welfare department and social service officials.

Dr. Wertham charged city authorities with wasting funds earmarked to combat juvenile delinquency. He also questioned the effectiveness of what he called the "hanging-about method." This he described as a technique used by a group of ministers in Greenwich Village who have started hanging around street corners and taking youths to movies at midnight.

The noted psychiatrist lauded the work of a clinic operated for the past years by a "leading Harlem Episcopal Church" (St. Martin's), which, he said, was the first to draw attention to juvenile drug addiction.

The Hon. Anna M. Kross, Commissioner of Correction in New York City, delivered the concluding conference address at a dinner meeting the second day.

Both Dean Pike and Mr. Laybourne were criticized in the press the next day by Dr. J. P. Humphreys, director of a human rights unit at the United Nations, for not mentioning the UN in their discussions. A Canadian attorney, Dr. Humphreys was a panel analyst at the Urban Conference.

Bird Melish 'Sub' Called

The Rev. Dr. Herman S. Sidener, rector of the Cathedral School of St. Paul for boys in Garden City, L. I., has accepted a call to become rector of the troubled Holy Trinity Church, Brooklyn.

Whether or not he can take the post depends on court findings in the January ouster of the Rev. William H. Melish by four vestrymen and two wardens.

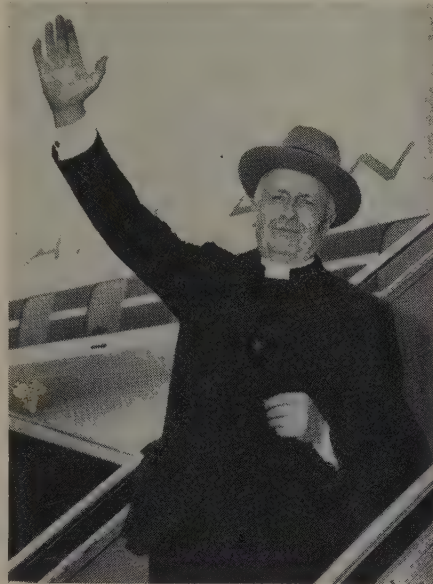
Supporters of Mr. Melish claim he was ousted by an illegal vote of the vestry. They say a quorum was not present. Meanwhile, he continues in his seven-year role as supply priest. Two clergy declined election to the post—the Rev. Messrs. Irving S. Pollard, N. Y. C., and George W. Barnes, Hollywood, Calif.

Bishop Sherrill to See Russia As Member of NCC Group

Two Episcopalians will be members of a nine-man delegation going to Russia this month for conversations with Christian leaders.

They are Presiding Bishop Henry Knox Sherrill and Paul B. Anderson, member of St. Bartholomew's Church, White Plains, N. Y.

Bishop Sherrill was the first president of the National Council of Churches, sponsors of the trip, and is



RNS photo

Bishop Sherrill: Mission to Moscow

one of the six presidents of the World Council of Churches.

Mr. Anderson is a member of the NCC's Department of International Affairs and secretary of the International Committee of the YMCA's National Councils of the U. S. and Canada.

The group will leave March 9 and return March 22.

The visit will include talks with His Holiness Alexei, Patriarch of Moscow and All Russia, and with other Russian churchmen. The deputation will visit several places of worship held sacred in Russian church history and observe first-hand something of the parish life of Moscow's Christian community.

The role of churches in world peace, the freedom of churches to fulfill their mission, and relations between churches in the U. S. and Soviet Union will be among themes of the talks. A Russian delegation of churchmen will visit the U. S. in June.

Headed by Dr. Eugene Carson Blake, Stated Clerk of the General

Assembly of the Presbyterian Church, U. S. A., and NCC president, the deputation will include the Rev. Dr. Roswell P. Barnes, NCC general secretary; the Rev. Dr. Franklin Clark Fry, president, United Lutheran Church in America; the Rev. Dr. Herbert Gezork, president, Andover-Newton Theological Seminary; Charles C. Parlin, Methodist layman; Dr. Walter W. Van Kirk, executive director, NCC's Department of International Affairs; Bishop Decatur Ward Nichols, N. Y. C., Presiding Bishop, First District, African Methodist Episcopal Church.

It is considered the most broadly representative group of Protestant churchmen to visit the Soviet Union since the Bolshevik revolution.

Sewanee Editor And Family On Study Trip Abroad

Dr. Monroe K. Spears and his family are spending the next seven months abroad to make a first-hand study of literary and cultural conditions in India and England. He's doing it under a Rockefeller Foundation grant.

Dr. Spears is editor of the *Sewanee Review* and professor of English at the University of the South. In 1949 he studied in London on grants from the American Philosophical Society and the Carnegie Foundation.

The Spears' travels will take them also to China, Japan, Egypt, Greece and Italy. They left Sewanee, Tenn., Jan. 31. They'll return in September.



Sewanee photo

Dr. Spears: Seven months overseas

Integration, Sewanee, Budgets Highlight Convention Reports

Michigan women were given a green light on vestry membership. Texas voted to lay plans for an Episcopal college. Tennessee abolished its separate Convocation of Colored People. San Joaquin opposed capital punishment in the state of California. Arkansas got down to business after heavy snows caused a week's postponement.

These were highlights of the year's first rush of annual convocations.

By diocese and district, the run-down looked like this:

Alabama—(Trinity Church, Mobile) Passed largest missionary budget in its history—\$203,625. Voted to employ full-time Director of Christian Education. Admitted four organized missions.

Arkansas—(St. Paul's Fayetteville) Voted salary hike for mission clergy to minimums of \$3,000 and living quarters for unmarried priests, \$3,600 and house for married priests, with yearly jumps of \$100 up to maximum of \$4,200, putting diocese above average of Church at large. Voted

\$15,000 towards completion of All Saints' Chapel, Sewanee, by end of the school's centennial in June, 1958.

Atlanta—(St. Paul's, Macon) Unanimously passed resolution commending Bishop Randolph R. Claiborne for his stand opposing segregated public schools (see box).

California—(Grace Cathedral, San Francisco) The Very Rev. C. Julian Bartlett, new dean of Grace Cathedral, was installed on eve of convention (actually two days before). Adopted \$200,068 diocesan working fund—one of largest budgets in its history. Voted to query National Council about likelihood of spending a portion of the National Church's China Fund for mission work among Chinese in U. S. and for Episcopalians on Formosa.

Dallas—(St. Matthew's Cathedral) Voted for private collection of funds to aid completion of Sewanee chapel. In accordance with action of General Convention, voted to divide Mite Box offering between advance work in home diocese and Missionary District

of Haiti. Voted to streamline diocesan administration, correlating work of 46 varied committees and agencies and replacing 11 departments with six. Heard Mrs. Dora P. Chaplin, lecturer in Pastoral Theology at GTU on "Teaching Religion Today."

Eau Claire—(Christ Church Cathedral) Met at 25 below zero. Passed Mission Budget of \$38,765 and discussed a private agency Budget Expansion Program, which had enabled one parish (St. Paul's, Hudson) to triple its giving and support the full stipend of its priest for the first time in its 100 year history. Bishop Coadjutor William H. Brady of Fond du Lac was guest speaker on "Ministry of the Laity." The Rev. R. E. Ormeyer was made a Canon to the Ordinary in recognition of 20 years' service to diocese.

Los Angeles—(St. Paul's Cathedral) Lee C. Powell, 73, delegate from All Saints' Church, Long Beach, suffered fatal heart attack on convention floor. Delegates voted record budget of \$615,086—30 per cent over last year. Authorized erection of three-story building as diocesan headquarters, construction to start in the spring. Voted unanimously to support NCC stand opposing segregation and expressed "grievance" at "chain of tragic events" in Mississippi. Bishop Henry I. Louttit, of South Florida, was guest preacher. Voted to hold 1957 convention outside city of Los Angeles for first time in diocese's history. Choice: San Diego.

Louisiana—(Grace Church, New Orleans) Approved budget of \$174,278. Summing up the year's accomplishments, Bishop Girault M. Jones cited a marked increase in the laymen's movement and in mission work. Five new congregations were admitted in 1955 and a sixth applied for admission at the convention. Two new student center chapels—at Tulane and LSU—were given names. Four convocation deans were named among other elections. Thomas B. K. Ring of Philadelphia, addressed a laymen's dinner, sponsored by the Church Club.

Michigan—(Masonic Temple, Detroit) After seven years of defeat, delegates voted to allow women to be elected to parish vestries. The change was hotly debated, but an earlier amendment to seat women as diocesan convention delegates passed unanimously. Plans for Bishop Richard M. Emrich's 10th anniversary year were announced. He will receive a new automobile; he and his family will be given a two-month European vacation and a public, outdoor service

Two of a Kind: The Rev. Messrs. Thomas and Charles Sumners

Houston Chronicle



The Church, the State, and Segregation

A Convention Statement By Bishop Claiborne of Atlanta

As your Bishop, noting reported suggestions by men in high political circles, that members stop paying dues in churches whose ministers "call integration the Christian thing to do," I feel it my duty to state plainly for all of you, first, that this Church stands for separation of Church and State, which means not only no control of the State by the Church, but quite as surely, no control of the Church by the State or by politicians.

As your Bishop, noting this direct assault upon the free expression of sincere conviction by Christian leaders, I state for all of you that we, the descendants of those who came to this free land seeking freedom of religion, can do no less than point out the danger to our religious freedom of this dangerous method of procedure.

Second, while recognizing the many and intricate problems involved in the desegregation of our public schools and the need for caution, for patience and forbearance, this Church in the Diocese of Atlanta which, in the 49 years of its existence, has never recognized segregation in its official Diocesan life, still stands on the proposition passed unanimously by the Council

last year that segregation, on the sole basis of race, is inconsistent with the principles of the Christian Religion.

We believe in States Rights. But along with rights, go obligations and responsibility. We believe in the State's obligation for the proper education of our children, and our State's responsibility for the peaceful and just resolution of our difficulties. We are deeply troubled by the tendency to inflammatory talk and action by men in responsible positions.

Legal battles are one thing, and they are quite proper when men and women live under the rule of law; but battles in which are used weapons of fear and intimidation and reprisal are quite another. As Christians we cannot use such weapons in the resolution of our difficulties.

Let us not march toward the future with weapons that no Christian has a right to use. Let us face the future in sincerity and in truth, on our knees in prayer, seeking the truth with the help of the light that comes from God. In the words of those great men who gave us our freedom, "In God We Trust."

will be held in June at the State Fair grounds. Setting out to solve a 25-year problem, delegates launched plans to replace the 80-year-old deanery of St. Paul's Cathedral with a new diocesan office building. Bishop Lauston L. Scaife, of Western New York, addressed a convention dinner. **Ohio**—(St. Mark's, Canton) The Department of Christian Social Relations was asked to devise ways to facilitate housing problems of minority groups. A special offering was taken for KEEP in Japan. During the year, the diocese's 128 parishes and missions topped their Builders for Christ quota by \$50,000.

Oklahoma—(St. Andrew's, Lawton) Voted a budget appropriation for membership and participation in the Oklahoma Council of Churches. Recommended hiring a full-time diocesan Director of Christian Education. Adopted a budget of \$104,521, which was 20 per cent over last year. The Rev. David R. Hunter, director of National Council's Department of

Christian Education, addressed a convention banquet.

San Joaquin—(St. Paul's Modesto) Passed resolution introduced by the Rev. Lester Kinsolving, vicar of St. Thomas' Mission, Rodeo, and former chaplain at San Quentin, opposing capital punishment. Bishop George Quarterman, of North Texas, guest speaker at convocation banquet, shared rostrum with Mrs. Sumner Walters, wife of Bishop of San Joaquin and newly-elected member of National Council. Appointed a committee for achieving diocesan status by 1958. Voted to look into matter of acquiring a year-round conference center.

Tennessee—(St. John's, Knoxville) Set sights on a \$500,000 capital funds campaign. Set \$50,100 as Tennessee's share in completing Sewanee chapel. Voted unanimously to abolish the diocese's separate Convocation of Colored People. Learned that work would soon start on \$100,000 student center at the University of Tennessee and that \$300,000 was needed for centers

at other educational institutions, including Negro colleges. Accepted several clergy resignations, including that of the Rev. Dr. William S. Lea, host rector, now editor of *Episcopal Churchnews*. Women of the diocese presented an alms basin made of offerings of old silver to retired Bishop Edmund P. Dandridge, acting dean of the seminary at Sewanee.

Texas—(Christ Church, Tyler) At the request of Bishop John E. Hines, voted to study plans for establishing a four-year, liberal arts, Episcopal college in Houston. Set April 13 as a date for election of a second suffragan bishop. Raised the bishop's salary from \$10,000 to \$12,000. Established a committee to study desegregation, after hearing "citizens councils" sharply criticized by Bishop Hines. The bishop took issue with critics of Bishop Louis C. Melcher, of Central Brazil, and claimed the bishop "had the rug pulled out from under him" at General Convention. (Bishop Melcher's criticism of the Roman Catholic Church in South America had drawn rebukes from fellow clergy at the Honolulu meeting.) Dr. Nathan M. Pusey, president of Harvard, and Bishop Horace W. B. Donegan, of New York, were guest speakers. Twin brothers (See photo)—the Rev. Messrs. Thomas and Charles Sumners—were identified as the oldest active clergy in the diocese in point of service.

West Texas—(St. Mark's, San Antonio) Adopted a new constitution, to come up for final passage next year. Voted to have a fact-finding committee study problem of transient membership. Resolved to study need for naming full-time city missionaries to minister to hospitals, jails and institutions. Adopted an \$18,000 Extension Fund goal. Urged contributions to meet the diocese's suggested share of \$31,000 in Sewanee's chapel completion program. Bishop John E. Hines, of Texas, was guest speaker.

Western Michigan—(St. Mark's Cathedral, Grand Rapids) Recorded diocesan growth in terms of increases in confirmations, parishes and missions and giving to the National Church. Accepted National Council quota of \$45,580, an increase of \$5,360 over last year. Recommended a study of clergy salaries and increases where possible. Admitted three new missions. Divided the Northern Deanery to form a new convocation—Traverse Deanery. The Rt. Rev. Neville R. Clarke, Anglican Bishop of the Diocese of James Bay, Ontario, Canada, was guest preacher.

Capacity Crowd Watches Dean Lewis' Consecration

A man with an unusual breadth of experience in the Church has been consecrated Missionary Bishop of Salina (Kans.).

From parish priest to army chaplain to National Council official to cathedral dean is the background the Rt. Rev. Arnold M. Lewis, 51-year-old former dean of St. John's Cathedral, Jacksonville, Fla., brings to the episcopate.

With his two former superiors—Florida Bishops Hamilton West and Frank A. Juhan—beside him, Bishop Lewis was consecrated Feb. 2, in Christ Cathedral, Salina.

Presiding Bishop Henry Knox Sherrill was the consecrator. The new bishop's wife and daughter were in the congregation. His son, Arnold, Jr., carried the cross.

Heavy snows prevented some representatives from the western part of the state from attending, but the cathedral was filled to capacity.

Bishop Lewis was educated at Springfield College and Union, General and Virginia Seminaries. He was ordained to the priesthood in 1936. His first parish was on Long Island.

An Army chaplain during World War II, he afterwards served as Executive Director of the Presiding Bishop's Committee on Laymen's Work. He became dean of St. John's in 1951. He still holds a reserve commission in the Army Chaplains Corps, with the rank of major.

A trustee of *Episcopal Churchnews*, he was instrumental in giving the magazine its start.

At Consecration: Bishops West, Lewis, Sherrill, Juhan

He was elected at the last General Convention to succeed retiring Bishop Shirley H. Nichols, in charge of the missionary district since 1941.

One of Bishop Nichols' first functions in retirement will be to assist the Rt. Rev. James P. DeWolfe, Bishop of Long Island, with confirmations in that diocese during Lent. He will live temporarily at his ancestral home in Upper Montclair, N. J.

Bishop Juhan Retires

For a man as continuously on the move as Bishop Frank A. Juhan of Florida, it was typical that the end of his 31-year episcopate came "somewhere near Abilene, Kansas" on a Union Pacific train.

The announced date of the 68-year-old bishop's resignation found him and his bishop coadjutor, the Rt. Rev. E. Hamilton West, enroute to the consecration of their former cathedral dean, Arnold M. Lewis, as Bishop of Salina.

The "switch-over" took place Feb. 1. The new diocesan bishop will be installed in Jacksonville's St. John's Cathedral on Easter Tuesday.

A former Sewanee four-letter man, Bishop Juhan became head of the Florida diocese in 1942. From 1944-50, while still bishop, he served as chancellor of the school.

Bishop Juhan's episcopate has seen an increase in communicants from 5,614 to 12,178; in parishes and missions, from 62 to 80; in church buildings, from 84 to 166, and in giving from \$152,602 to \$818,303.

Bishop Bram Dies

The Rt. Rev. Martin J. Bram, 50-year-old Suffragan Bishop of South Florida, died Feb. 9. A native of New York City, graduate of Hobart and Virginia Seminary, he became a priest in 1929 and a bishop in 1951. Except for a start in Delaware, he spent his entire ministry in South Florida.

WHAT THEY'RE SAYING

The Rev. Joseph W. Zneimer, rector, Trinity Church, Lancaster, N. Y. "If all clergy—ministers, priests, rabbis—would practice among themselves the philosophy that is the foundation of the laymen's National Conference of Christians and Jews, it would strengthen the laity . . . Dare we to imagine what the impact of the National Clergy Conference of Christians and Jews, Inc. would make upon our time? Men of good will would look up to us with reverence and respect as men of God who practice what they teach . . ."

* * *

Dr. Henry P. Van Dusen, president, Union Theological Seminary: America's younger generation is "preoccupied with the search for religion without morality. They are moral neutralists—tolerant of almost everything, shocked by nothing. This generation suffers from a lack of world to conquer. The only two issues about which they seem to get worked up are race relations and world government; but neither of these issues arouses anything approaching an absorbing faith . . ."

* * *

Dr. Nathan M. Pusey, president, Harvard University (where Divinity School enrollment is at a record 226) "Within the university world, the indifference long accorded to religion when it seemed to have little to do with the 'pressing concerns of life' has been giving way. Today it is a most universally acknowledged truth that the study of religion rightfully belongs. In view of this changing attitude, it becomes even more important that the subject be given expert attention by scholars of the highest competence. The movement toward renewed interest in religion at Harvard is being watched over by men of outstanding knowledge, sincerity and faith."



Salina Journal

The Rt. Rev. A. R. Beverley, 71, retired Anglican Bishop of Toronto, Canada, Jan. 31, in Toronto, of a heart ailment. Native of Dorchester, Ontario, and graduate of University College and Wycliffe College, he began his ministry as curate of St. Paul's, Halifax, Nova Scotia. He became sixth Anglican bishop of the Toronto diocese in 1947, retiring in 1955. He was a university athlete and carried his participation in sports to his ministry, winning tennis and fencing trophies. Son of a clergyman, he had an active ministry of 48 years.

The Ven. Loreto Serapion, 63, arch-deacon of Oriente and priest-in-charge of St. Mary's Mission, Santiago de Cuba, Jan. 19, in Santiago. A native of Cuba, he studied for the ministry at Sewanee. He was ordained to the priesthood in 1916 in the Philippines, where he served until returning to Cuba in 1931.

The Rev. Richard C. Talbot, Jr., 60, associate rector at St. Paul's, Ventura, Calif., Jan. 7, of a heart attack. A native of Nebraska and graduate of Nashotah House, he served in Wisconsin, Illinois, and Texas before coming to California.

The Rev. A. Myron Cochran, 77, formerly priest-in-charge of Meade Memorial Church, Alexandria, Va., Jan. 12, in Alexandria. Born in Charleston, S. C., he was ordained to the priesthood in 1920. A musician as well as clergyman, he once was director of music at St. Augustine's College and composed a Negro Spiritual setting for the Office of Holy Communion.

Theodor W. Rehmann, 59, newly-elected member of National Council, Jan. 21, in Des Moines, Ia., of a heart attack. He was chairman of the Builders for Christ campaign in the Diocese of Iowa and a vestryman at St. Paul's Church, Des Moines.

The Rev. Sidney J. Bearsheart, 65, Indian priest in the Standing Rock Mission of the Niobrara Convocation in South Dakota. Funeral services were held Jan. 26, at St. Elizabeth's church, Wakpala, by Bishop Conrad A. Gesner of South Dakota. A native of Solen, N. D., Mr. Bearsheart studied privately for the ministry. He was ordained to the priesthood in 1938. He was a rancher before entering the ministry.

Book, Sermon, Newspaper Spark Apartheid 'War'

The racial situation in South Africa continues to be an "open wound." The most recent salt thrown on it is a new book by a Dutch Reformed Church leader, a sermon by an Anglican bishop and luncheon talks that drew blood from a Johannesburg newspaper.

In his new book, "Whither South Africa?", Dr. B. B. Kleet, seminary professor in the Dutch Reformed Church, condemned the Apartheid (segregation) policy of the government as unchristian.

His book was likened to the dropping of a bombshell into Nationalist Party deliberations in Parliament. There is a strong tie between the author's church and the ruling Nationalist party.

Meanwhile, in Standerton, a Nationalist stronghold, Anglican Bishop Richard Ambrose Reeves denounced apartheid as degrading, suicidal for European (white) society and a "fantastic flight from realities."

His sermon attack was prompted by an African newspaper survey which found that only a few European churches do not practice segregation. Bishop Reeves quoted Dr. Keet who he said "amply summed up" apartheid as "an illusion which really belongs to the land of dreams."

Back in Johannesburg, the *Die Transvaler*, described as a newspaper usually expressing the views of South Africa's Prime Minister, sharply attacked two luncheon clubs for Ameri-men and women in that city. The reason: Their invitation to the Rev. Trevor Huddleston, Anglican priest and noted apartheid foe, to be guest speaker. The newspaper also objected to remarks of C. J. Petrow, chairman of the combined clubs, who said the most widespread disease in the world today was the sickness of prejudice which needed intensive crusades against it. He said Fr. Huddleston was a "dedicated crusader."

Radio-TV and Unity

A British columnist believes radio and television are fostering Christian unity more forcefully than the churches.

He writes that "stay at homes" listen indiscriminately to services of all denominations and find "the differences between Christians appear negligible, their quarrels inexcusable."

The occasion for Geoffrey Murray's article in England's *News Chronicle*

was the recent week of prayer for Christian unity by churchgoers of all denominations in Britain. "Will they be in earnest?" he asked.

He called progress in proposed Anglican-Methodist Church reunion "painfully slow". He also cited the Church of England move towards closer communion with the Church of South India where Anglican Bishops serve with Methodists, Presbyterians, and Congregationalists. This resulted in five clergymen renouncing their orders in protest.

On the positive side, Murray pointed to the occasions when Baptist Billy Graham was heard in Anglican churches and Methodist ministers in two Anglican cathedrals. But he said he hadn't heard of any Anglican clergy being invited to preach from non-Anglican pulpits.

"Yet that kind of interchange is necessary if unity is to be achieved," the writer declared. He added, "Despite the diehards it is being forced upon the churches by radio and television."

In Brief . . .

Getting back in tune are the bells and the building of St. Clement Danes. A 1941 air raid destroyed the London church built nearly 300 years ago by Sir Christopher Wren. Even before the bombing, its bells were off key on the first phrase of this English nursery song: "Orange and Lemons, Say the Bells of St. Clements." This summer the new bells will be in tune and so will the building after a \$700,000 restoration job now underway.

* * *

Honolulu's Iolani School is offering for the first time a unique summer vacation-education course beginning in June for 30 'select' sophomore boys who live on the mainland. It will include six weeks of classes in the morning and such afternoon activities as surfboard instruction, outrigger rides, catamaran cruises, swimming lessons and skin diving.

* * *

Plans are underway for construction of St. George's Chapel in Honolulu, also to be known as "The Pearl Harbor Memorial Chapel". A National Council gift and General Convention offering made this possible. The altar is being given by the people of Southern Ohio as a memorial to the late Harold D. Neill.

* * *

HEROD THE GREAT

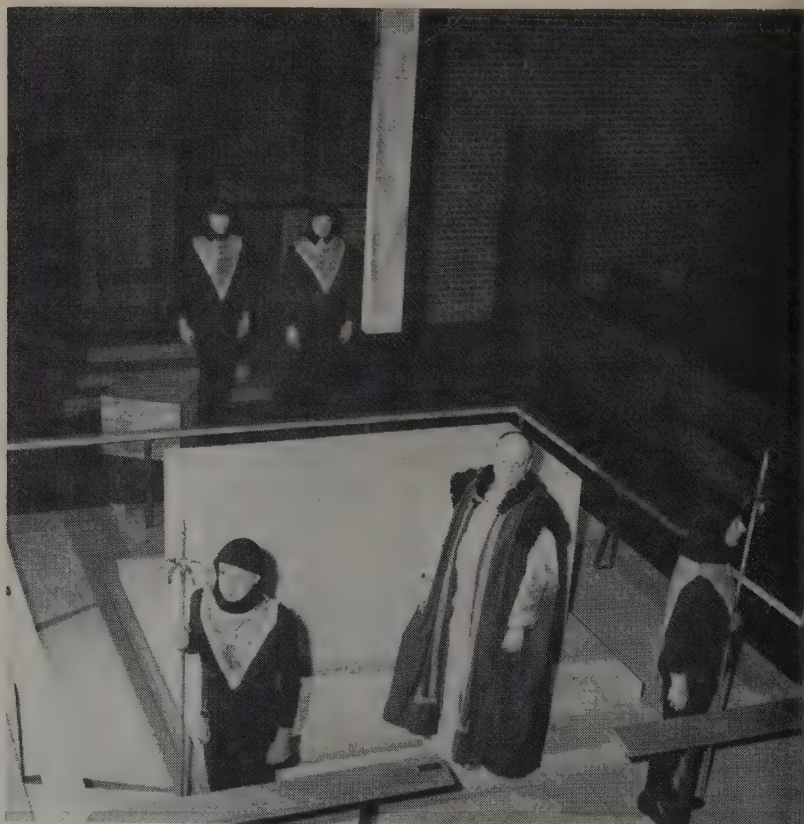
THE world premier of *Herod The Great* was a triple 'first run': the first play written by a prominent Alexandria, Va., lawyer, novelist and churchman, David Demarest Lloyd... first "extended engagement" of the famed Broadway Chapel Players away from New York City, where they have been presenting religious drama to capacity audiences for three years... Their 1956 production—directed by their leader, Bill Penn—was the first sponsored by the newly formed Religious Drama Group of Alexandria. It was presented in St. Clement's Church, noted for its unusual architecture... Next year the chapel players will present another of their annual religious productions, tentatively scheduled for New York.

DRAMATIC SETTING provided by St. Clement's, especially adaptable to religious 'theatre in the round' with its central altar, suspended oaken cross.

HEROD (right in picture above) as played by Robert Downing, also author of "Command Performance" script which honored Helen Hayes' 50th anniversary.



ONE CRITIC said: 'As Mr. Lloyd has written it and Bill Penn has staged it, the play becomes both effective theatre and effective religion.'



Photos by Charles Bapt.

THE NEWS IN BRIEF

Quick Reports from Around the Church

Newspaper 'Shocked' by Ramsey Appointment . . . 15-million-dollar NCC Center to be Ready by '58 . . . Renovation in Reverse For Old Swedes' Church . . . Dogs in Church? Well, Okay . . . Clergy Snowed Under by Clerical Chores

► Not everybody in England is happy about the appointment of the Rev. Dr. Michael Ramsey as Archbishop of York. The Church of England Newspaper described his appointment as a "shock and disappointment" to many. Partisan drums were beating for Dr. Ramsey "long before he gave any proof of his capacity," the paper said. It added that the new archbishop was the candidate of a group known for its intolerance. This apparently referred to Dr. Ramsey's uncompromising stand against one of the paper's prime projects—the liberalizing of the church attitude on divorce.

► This beats par for the course: St. Bartholomew's Episcopal Mission in Buffalo was erected in 24 hours by a 12-man crew. Prefabricated by a local lumber company, the building is 80 by 28 feet. It has a chapel, sacristy, kitchen, study and rest rooms. Parishioners painted and decorated the interior. The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, dedicated the building.

► The legislative committee of the New York State Council of Churches is urging abolishment of the death penalty. "We hold that life is the gift of God and should not be destroyed by an individual or state," the committee said. Two bills aimed at making life imprisonment, rather than death, the penalty for first-degree murder have been introduced in the State Legislature.

► The \$15,000,000 national church center on Riverside Drive in New York is slated for occupancy by late 1958. Construction will probably start this summer. The plans suggest a colossus: A block-long, 17-story building, with a chapel-like 500-seat auditorium, and a cafeteria for 2,000 office workers. It'll be headquarters for the National Council of Churches and several of its communion members. The New York offices of the World Council of Churches will be there, too.

► The Diocese of Erie, Pa., has bought a five-acre conference center fronting on scenic Lake Chautauqua near Victoria, N. Y. A three-story white colonial mansion is the main building. The price was not disclosed.

► A new choir school, the first on the west coast, is planned for September by St. Paul's Cathedral, Los Angeles. Fourth and fifth grade boys will start the project, with older ones coming in later.

► Gloria Dei (Old Swedes') Church in Philadelphia is undergoing renovation in reverse. It wants that old, old look. A coat of mortar is being scraped off to show the original exterior field stone, which dates back to 1689. No one knows why the mortar was put on in the first place.

► The Virginia Council of Churches has offered "moral support and encouragement" to clergy who denounce racial segregation. Said a council resolution: "The minister must always be free to declare his understanding of the Christian faith."

► A dog? In church? A worshipper brought his pup to Christ Church Cathedral in Indianapolis not long ago and threw the Ushering Guild into a mild tizzy. A quick meeting—and the Guild decided well-behaved dogs could come to church. The pup in question yawned only a couple of times during the sermon.

► Union Theological Seminary in New York will start a program in the Relations of Psychiatry and Religion next September. A \$200,000 grant from the Old Dominion Foundation will finance the first five years of the course.

► The average Protestant clergyman spends far less time on sermons than he does on administrative chores (which he doesn't like). He thinks seminaries should give more training in human behavior, organizing and administration. He spends 10 hours a day as a clergyman, and six with his family. Those were some of the findings in a survey of 1,500 ministers by Dr. Samuel Blizzard, associate sociology professor at Penn State University. It's a two-year project which will end in June.

► The Rev. Lon M. Prunty, rector of St. Paul's Church, St. Louis, was installed Feb. 15, as canon of St. Paul's Cathedral, Oklahoma City. His ministry, which began in 1950, was spent entirely in Missouri.

► Nineteen G.I.'s stationed at an Air Force Base in Newfoundland were confirmed there by Western New York's Bishop Lauriston L. Scaife. He administered the sacrament for the late Rt. Rev. Philip S. Abraham, Bishop of Newfoundland, who died recently. Bishop Scaife is a member of the Church's Armed Forces Commission. The new communicants were prepared for confirmation and presented to the bishop of Wallace D. Thompson, a seminarian.

NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE

► **Something new in church architecture?** It's still possible, the "rolling hills and haystacks" of the Midwest inspired the design of a new building to be erected by St. Giles Church in Northbrook, Ill. The nave roof will have six transverse barrel vaults suggesting the hills and hay stacks. A steel frame bell tower and separate circular chapel will resemble a grain hoist and corn crib. The new building, to be started next year, will cost about \$300,000.

► **Alumni of the Philadelphia Divinity School** got some straight-from-the-shoulder advice at their mid-winter reunion from sportscaster Walter (Red) Barber. His suggestions: "You can't please everyone in your parish, so don't try. Take criticism without bristling. . . . Encourage revolving wardens and vestries, rather than the 'unbudgeable' kind. . . . Don't show social favoritism for parishioners, or drink with them. If you must go to a community cocktail party, leave within 30 minutes. . . . Keep your wives in the background. Don't have them making parish calls with you or holding a parish office."

► **Church construction, nation-wide**, was off to a good start in January, the Departments of Commerce and Labor reported. The figure for the month was \$58,000,000, topping last year's by \$3,000,000. Church construction during 1955 was a record \$736,000,000.

► **As the Rev. Richard Phillips**, rector of a parish near Southwell, England, put it: "I couldn't make ends meet on my stipend." With his bishop's permission, he took on an extra job as a clerk in the company store of a coal mine. That brings him in \$20 extra a week. Fellow clerks want him in their union. "He's a grand chap," they say.

► **Dr. John A. Maynard**, for 30 years rector of the oldest French Huguenot Church in the U.S.—du Saint Esprit (Episcopal), New York—has retired, turning the pulpit over to the Rev. Dr. Rene Vailant, an assistant chaplain at Columbia University. During World War II, Dr. Maynard was one of the leaders of the Association of Free French in the U. S.

► **The Rev. Royden K. Yerkes**, chaplain of the Bishop McLaren Center, Sycamore, Ill., in the Diocese of Chicago, and honorary canon of the Cathedral of St. James, recently celebrated the 50th anniversary of his ordination to the priesthood. He formerly taught at Sewanee.

► **Church attendance** has increased 10 per cent in the last five years, according to a poll taken by the American Institute of Public Opinion. Thirty-nine per cent of the adult population were churchgoers in 1950, while 49 per cent—an all time high—occupied pews in 1955. The five-year increase was

12,200,000 a week, with Roman Catholics the most faithful and Jews the least. Easter Sunday was the biggest drawing card and, throughout the year, women outnumbered men in attendance.

► **For 60 years the famed hand-operated bells of St. Luke's Church** have pealed out sweet and clear over the rolling countryside around Jamestown, N. Y. The bells are now being renovated, repaired, and re-bronzed. When they come back, Phillip W. Welker won't have to ring out hymns by hand. The bells are being electrified, too.

► **The Rev. Henry C. Beck**, former Camden and Philadelphia newsman and editor of the popular cartoon books, *Fun in Church*, *More Fun in Church* and *Lapses in the Apses*, plus several detective stories, has resigned as rector of Calvary Church, Flemington, N. J., to complete a history of New Jersey for the Rutgers University Press. Before his ordination in 1946, he was editor of the Press.

► **Here's what two church groups are saying about efforts to by-pass integration through setting up private school systems in the South:**

The Atlanta Christian Council: "(Such a program) is designed to abolish our public school system, one of the basic foundations of our American democratic way of life."

The North Carolina Council of Churches: "Any so-called private school scheme would inject tragic cleavages into our social structure and deprive our children of their rightful educational heritage. Tactics of evasion are, in effect, disloyalty to the supreme law of the land. (Major points in the resolution were taken from a report of a committee headed by the Rt. Rev. Edwin A. Penick, Episcopal Bishop of North Carolina.)"

► **The National Council** has sent \$5,000 to the Church Missionary Society of the Church of England. The money will go toward rehabilitating the Mau Mau tribesmen of East Africa. It was sent on the recommendation of the Presiding Bishop's Committee on World Relief and Church Cooperation.

► **Some top changes out West:** The Very Rev. Thomas M. W. Yerxa, now dean of Wilmington, Del., Cathedral of St. John, will become dean of Trinity Cathedral in Phoenix, Ariz., succeeding Dean James W. Carman, now Bishop Coadjutor in Oregon. In San Francisco, the new dean of Grace Cathedral is the Very Rev. C. Julian Barnett, former rector of St. Paul's Church, Washington, D. C. In Pasadena, Calif., All Saints Church, with the biggest Episcopal congregation (nearly 5,000) west of the Rockies, has until October to find a successor to the Rev. Canon John Frank Scott, retiring.

Greet your visitors with a "CROSS of WELCOME"



TESTED . . . PROVED

Parishes all over America have used the crosses. Here are a few comments:

"Again the Great Shout—I need more crosses! I have never seen anything vanish quite so fast."—Menlo Park, California.

"We have been very well pleased with the results of our visitors' display board and the first 100 crosses."—Charleston, West Virginia.

"This idea has been a great success here also and gives a warm welcome to visitors. . ." Dallas, Texas.

"These crosses are of real value. We have many people who wear their crosses back Sunday by Sunday."—Wakefield, Rhode Island.

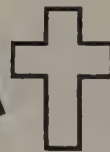
"May I please place an order for 100 more of your visitors' crosses? So many have expressed their pleasure in receiving them."—Altadena, California.

The quick, effective, most satisfactory way to say "Welcome, Friend" . . . silver-color crosses to pin on lapel or dress to distinguish your visitors. Proved amazingly popular in just a few months, "Crosses of Welcome" have said "Greetings" throughout the United States and in such farflung places as Hawaii, New Guinea and Alaska to more than 70,000 visitors!

All metal and sturdily constructed, "Crosses of Welcome" are used not only for church services but for meetings of guilds, Sunday schools, men's groups, young people's organizations, coffee hours, and as an identifying badge for canvassers.



An attractive display board is provided at small cost. It may be mounted easily at Church or Parish Hall entrance. Actual size of the attractive crosses is shown below.



Actual
Size

**they pay
for themselves**

Saint Mark's Episcopal Cathedral
231 East First South Street
Salt Lake City, Utah

Please send me:

..... Crosses of Welcome @ 12c \$.....
(Lots of 100)

..... DISPLAY BOARDS @ \$7.50 \$.....

(Any profits will be contributed to the
Episcopal Missionary District of Utah)

NAME.....

ADDRESS.....

CITY..... STATE.....

ORDERED BY.....

☐ Check Enclosed

☐ Charge Us

Editorials

*Catholic for Every Truth of God . . . and Protestant
Against the Errors of Man*

The Collect for the Third Sunday in Lent

We beseech thee, Almighty God, look upon the humble desires of thy humble servants, and stretch forth right hand of thy Majesty, to be our defense against our enemies; through Jesus Christ, our Lord. Amen

Opportunity for the Church or Carnival for the Cynics?

WE ARE disturbed. Some of our friends seem to see more danger than opportunity in the revival of religion which is apparent throughout the land. That there is a danger in popular religion we do not deny. Many of the saddest chapters in Christian history were written when the church was too popular and too powerful.

We go further than that. Much that is passing for Christianity today is a poor caricature of the real thing. There is no cross in it, no discipline, no demand, no depth. And you cannot have real Christianity without these essential features.

But having said all this, what if this revival is real? There is undoubtedly a hunger for real

faith in the hearts and minds of the men of our day. People are seeking a faith which challenges them, which gives them something to live for, and, if necessary, to die for. Without that faith they know that they will perish. As a matter of simple fact, the great struggle of our time is ideological and the ultimate question is, what faith shall it be? Here is the greatest opportunity which the Church has had in this century or for many centuries.

In such a situation, with people again turning to the Church in large numbers, with the biggest church-building boom in all history, it is easy to be cynical. Some say that people are using religion for selfish purposes and that they are fleeing to the Church because of fear. Indeed it is easy to be cynical, but cynicism is a kind of paralysis in which we become drunk with our own cleverness in diagnosing the faults and the foibles of our fellows. It is much harder

A Bright Spot in a Dark Picture

ANOTHER terrifying episode in the continuing struggle over the Supreme Court's anti-segregation decision has just taken place in Alabama. A riotous and irrational mob tried to kill a Negro coed when she was on her way to class at the University of Alabama in Tuscaloosa.

After investigation we are convinced that this hideous action was instigated by people outside the University. They came prepared with rabble-rousing speeches and printed literature.

One bright spot in this dark picture is the part taken by the Episcopal Chaplain, the Rev. Emmett Gribbin. Mr. Gribbin was out all day, sometimes at great danger to himself, trying to bring reason and sanity into this otherwise irrational and inhuman situation. He tried one of the most difficult roles, to reason with a mob. In a measure he succeeded because a greater tragedy was averted.

Mr. Gribbin would not talk about his own heroic part. He did tell of others, including Dr. Carmichael, the distinguished president of the University. He said that the vast majority of the 7000 students found the whole matter re-

pulsive. The Student Senate and fraternity leaders spoke out courageously against the mob action.

So let us not forget that in a situation so dark and seemingly hopeless as this, there are still those who stand up gallantly for justice and decency.

Martin Julius Bram

THE Church has lost one of its most faithful servants in the recent death of the Suffragan Bishop of Florida, the Rt. Rev. Martin Julius Bram. Bishop Bram was a great priest before he became a Bishop. As a bishop, he was a faithful servant of his people, loyal in every way to his Diocesan, and selfless in his devotion.

We remember him as a friend, a kindly affectionate Christian, and a loyal witness to the Faith as we have received it and try to practice it in the Episcopal Church.

The Clergy and Free Speech

AMONG those who have been most vocal in opposing the proposed amendment to the Virginia Constitution are a large number of

g down to the reality behind these outward
ts.

to men's motives, who is to be the judge?
ems to us that God has always been willing
art with men where they are; to meet them
on their own terms that He may finally
ess them completely and send them forth
is terms.

man who is afraid may run to the Church
sanctuary. At first religion may be for him
ly an escape. But if the Church to which
runs is alive and
hy of Christ's great
stry of Reconcilia-
he will find not only
sanctuary but a chal-
e. He will be sent
as a new man, a
creature who has
to himself and his
h little schemes and
born again in Christ.
will know in a real
what Christian
n and resurrection
n.

ntil our own churches
crowded with people
have found this
less treasure of re-
conciliation within the



y. For the most part their opposition is
d upon their belief that the Gray Commis-
plan for private school education supported
public money is designed to perpetuate
regation. Individually and as groups such as
aminational and local ministerial associa-
, they have described segregation in the
ols as inconsistent with Christian princi-
At the same time there have been notable
ples among the ministers of dissent from
point of view. Some clergymen are sup-
ng the commission recommendations.

is not our purpose here to talk about the
l and religious aspects of the issues which
ar to be a concern for a great many earn-
people. We do think that in an imperfect
d matters of such great political and socio-
al import as integration of the races are
often settled on the basis of morality and
ion. Whether we like it or not, there is the
ssity of approaching the matter with an
eciation of practical difficulties involving
adice, customs and tradition.

hat we deplore is a disposition evident in
e quarters to criticize ministers for speak-
their convictions on a subject so contro-
ial. Some critics are willing to concede that
ergyman in his private character as a citi-
indeed has a right to express himself. They

fellowship of our parishes, we will do well to
reserve our criticisms of the more popular
"popularizers" of religion. Our Lord said, "By
their fruits ye shall know them," and until we
can show a much greater harvest, we shall
hardly serve His cause by recklessly trying to
tear down those who may be doing much better
with what they have than we. In any event,
may God have mercy upon us if we cannot rise
above our cynicism to the real opportunities
which are before us today.

object when he stands forth in his role of a
spiritual adviser and tells the public what his
religious convictions prompt him to say. It is
contended that the minister thereby is "med-
dling in politics."

We do not hold with this view. We believe
that a pastor of a church, both in his capacity
as a private citizen and as a minister of God,
must give utterance to his beliefs as his consci-
ence directs him. To say that he must segregate
certain facts pertaining to the social order from
others and be publicly silent about them is a
dangerous assumption that religious conviction
does not apply to all areas of life.

We in the newspaper world jealously guard
our right to dissent, to criticize in the field of
public policy, to present issues as we see them.
Just as jealously do we insist upon the same
privilege for the clergy and any other indi-
vidual or body of citizens, even though we may
not agree with their judgments. In the heat of
controversy, if the people overlook this cardinal
point, all of us run the risk of losing our free-
dom of speech. For our part we believe the
clergymen of this State have done an inestima-
ble service to the public by their contribution to
an understanding of the issues confronting us.

*Reprinted from the Roanoke (Va.) Times, issue of
January 7.*



Nothing—not even crowds of onlookers—will keep Mohammedans from praying to Allah.

Christian Convictions

A Personal Witness of a Christian Who Was 'Embarrassed' to Kneel For Her Prayers In School and Conference Dormitories.

by Elaine Murray Stone

A YEAR ago I was waiting in Pennsylvania station between trains, when I saw two swarthy men in flowing robes cross the huge marble expanse toward the Information Booth. I presumed that they were Arab delegates to the U. N.

One of them glanced at the station clock and then pulled out a small prayer rug. His companion did likewise and, facing toward the East, these two Mohammedans knelt down, touched their heads to the ground, and said their prescribed prayers.

They were oblivious to the stares of the thousands of travelers in that huge expanse. These men had only thought of their duty to Allah, and they did it.

Since then I have thought many times of how timid we Christians are about any religious demonstration before others, and how easily we rationalize our way out of regular duties and customs when people are anywhere around to see.

Many years ago, as a young girl in boarding school, I had debated with myself night after night about getting down on my knees to say my prayers as I had always done at home. A whole month of school passed by and I still had not gathered the courage to do it in front of my roommates, so I said my prayers in bed. Then there was a change-about in roommates and we were given a new girl. The very first night, as soon as the

lights were extinguished, she slipped out of bed and kneeling beside it said her prayers. I was overwhelmed with shame for myself, and I was filled with respect for this new girl. She had real courage and conviction, while I was just a wishy-washy Christian.

Many years later at an Adult Religious Conference, I had much the same experience in a long dormitory filled with women young and old. The last night was particularly hot and, as I lay tossing in the crowded room, a young woman who had been out late after Compline every night, slipped quietly into the dorm. After changing to her nightclothes, she knelt to say her prayers. Then and there I deter-

continued on page 36



the NEED
is greater
than ever!

THE ability of your Episcopal Church to strike with power in three major areas this Spring depends on success of the Church School Missionary Offering.

The offering will go to help the Missionary District of Spokane provide churches and church schools in an area growing so fast that it is beyond local ability to meet . . . for development in the Indian field, largely in meeting the needs of schools . . . and for urgently needed advance work in the Missionary District of Liberia.

You Can Help . . .

While this offering will come from children, it is through adults that the need must be presented and dramatized. There are two things you can do to help—

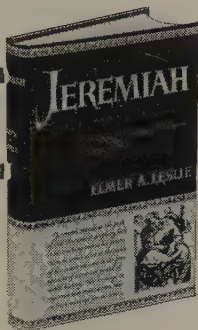
- 1. Familiarize yourself with the NEEDS.*
- 2. Use all of the AIDS made available.*

There are many study and promotional aids available through the National Council—including filmstrips, a recording, booklets, posters, maps, prayer cards and many others. If your church school is not using these aids, write today.

Church School Missionary Offering

281 Fourth Avenue, New York 10, N. Y.

To help you in your
search of the Scripture



Jeremiah

*Chronologically
arranged, translated,
and interpreted*

By

ELMER A. LESLIE

Jeremiah stands at the peak of Old Testament prophecy, both in his teaching and in his person. Here he comes alive as the events of his career are seen in the perspective of a critical period of world history. His writings, in this vigorous new translation, take on fresh meaning for our time.

This synthesis of scholars' findings across the years combined with Dr. Leslie's exact, beautiful translation of the Book of Jeremiah, and his own interpretations and conclusions, offers incomparable help in searching the Scripture.

The new chronology developed by the author, a skilled Hebraist, shows the unfolding of Jeremiah's message step by step, giving an orderly progression to the whole work. The reader gains an accurate historical perspective and a new understanding of the words, spirit, and thought of Jeremiah—"prophet, martyr, and saint."

\$4.75

at all bookstores

ABINGDON PRESS

Searching The Scriptures

JEREMIAH AND

ABOUT a hundred years after the time of Isaiah there came to the throne of Judah a king who seemed the perfect embodiment of the prophetic ideal. Josiah was noted for his goodness, his fair-dealing and his loyalty to the God of Israel. The fine qualities of Josiah's rule were all the more striking because of the contrast they presented to the reactionary reign of Manasseh who, for over fifty years, just before Josiah's time, had terrorized the loyal worshippers of Jehovah and forced the party of the prophets to become a kind of political underground.

The story of Josiah's reign begins in II Kings 22. It must have seemed to those who lived through his early days that the Kingdom of God was at hand and that all the dreams of the prophets were about to be realized. The temple of God, which had been long neglected, was restored to its former magnificence (vss. 3-7) and in the course of the renovation a book was discovered which set forth in legal style the requirements of Israel's God as the prophets understood them (8-13). No sooner had the book been brought to the king's attention, than he ordered it to be publicly read and accepted formally as the law of the land (23:1-5).

But admirable as Josiah's intentions were and fine as was the law which he imposed (commonly thought to be a part of our present Book of Deuteronomy), the Kingdom of God did not arrive. As a matter of fact, Judah was standing at this moment on the edge of disaster. Josiah's life was to end in tragic defeat; the Babylonian Exile was drawing near; the great reform was only the bright glow before the sunset. The people of God had begun to learn the meaning of sin; they still had to learn the meaning of suffering and tragedy.

All through these strange and discouraging times there was one man who kept his head, the prophet Jeremiah, the most human and attractive

of all the great figures of the prophetic tradition. He was not swayed away by enthusiasm for Josiah's well intentioned, but superficial, reform and he did not fall into despair when the kingdom was destroyed and Israel's worldly hopes were shattered. He knew that true reform has to begin with the hearts of men and with the laws under which they live. When things were darkest, he was sure that God is in control of things and that He is at work through all the devious windings of human history.

reclaim the souls of minds of men.

We read the story of his call in the first chapter of his book. He tells of a country both quiet and introspective by nature, whom God

called to His service and sustained through His grace through forty years of loneliness and violent opposition. Jeremiah had none of the natural qualities of a hero, but because he knew that God was with him he became "a fenced city, and an iron pillar, brasen walls (vss. 18f)." The account makes it evident that the burden of his preaching, in the beginning, was to be the imminence of judgment. "Out of the north an evil shall bring forth upon all the inhabitants of the land (14)." Jeremiah felt the inner corruption of the nation, in spite of the external evidences of reformation and he knew she would still have passed through the fire.

The precise counts in Jeremiah's indictment of Israel are summarized in his Temple Sermon in chapter 7 where he accuses the people of trusting in the sticks and stones of the House of God to protect them, whereas they should have put their trust in steadfast loyalty to God and in fair dealing "between a man and his neighbor" (4-7). Because they had not done this, God is about to destroy the beautiful temple, which meant much to them (14), and bring the kingdom to an end (15).

But the message of Jeremiah is by no means entirely a message

Dr. Dentan's biblical references for this issue: II Kings 22:1-13; 23:1-5; Jeremiah 1; 7:1-15; 31:31-34; I Corinthians 11:23-25; Hebrews 8

THE NEW COVENANT

Art C. Dentan

He lived to see his prophecies
aster come true and, when that
ned, the nature of his preaching
ed. The most remarkable of his
ecies, and perhaps the most
ig in the Old Testament, is the
n which he foresees the estab-
ent of a New Covenant (31:31-
covenant which will be based on
aner and personal relationship
God rather than on external
ence to a written code of laws.
ay think of Jeremiah as point-
n two directions—to the past and
e future. On the one hand we are
aded that, according to Old Tes-
nt tradition, the original and
covenant, the one with Abra-
was based on faith alone. The
ic covenant of laws, although a
rical and pedagogical necessity,
almost in the nature of an after-
ht and certainly of temporary
ion. So the prophet looks for-
to a future time when the orig-
urpose of God will be realized
His rule established among men
eir inward parts . . . and in their
s (33)."

ve very existence of a book called
New Testament (which means
Covenant) is evidence that the
of Jeremiah was fulfilled. The
passages from the New Testa-
underline this fact. In St. Paul's
ant of the Last Supper (the ear-
we have), our Lord speaks of the
ling of His blood as the means
hich the New Covenant would
into being. Every communion
ake is a pledge and renewal of
Covenant. The passage from He-
s is a splendid and solemn affir-
on of its final validity and
uacy.

END

Jeremiah

Jeremiah XIX II

*"And shalt say unto them:
Thus saith the Lord of
hosts: Even so will I break
this people and this city,
as one breaketh a potter's
vessel, that cannot be made
whole again."*



In The Next Issue

Ezekiel and the Exile . . . or
the "surgery" performed on
Israel so that she might become
what God had always intended
her to be: a spiritual fellow-
ship, "a nation of priests," a
Church.



Young People's Groups

by Dora Chaplin

IT IS always stimulating to receive letters giving opposite points of view. Readers would be interested to see how often, by the same mail, various people will state a sincere opinion and beg for support, while another group from places hundreds of miles apart write equally sincere questions showing the other side of the argument. Here are two striking examples on the subject of Young People's Fellowships, or whatever the regular youth group of a parish may be called:

My dear Mrs. Chaplin:

A question has come up in our parish which must arise in many others. It has to do with our young people and their Sunday night programs. A disturbed parent who has come into the Episcopal Church from another denomination

asked me, "What is the program for our youth? Is there an outline or suggested program for them? Are they supposed to go to these meetings on a Sunday night just to have a good time?" This was said because the latest development in our parish is that each Sunday night now ends in a dance.

You understand young people, and I bring to you this question: "Should we over-emphasize the good-time aspect of youth programs to the neglect of a more vital program of study and service? In order to hold onto young people, is it necessary to make Sunday night just like Friday or Saturday?"

I know I may sound like an old fuddy-duddy, but many of us feel that dancing, which is a wholesome thing to have in the parish house on a Friday night, should give way to a different kind of activity on a Sunday. Let the laughter and gaiety be there always, but let these come out a constructive program which meets youth's intellectual and spiritual needs. There are many parents and young clergy who would appreciate your consideration of this problem.

Mrs.

Dear Mrs.

I see your predicament and you have my sympathy. Actually I do not think one should be dogmatic about a program, because it depends entirely on the needs of a particular parish. In some, the same group meet at high school social events as would be brought together at church functions, and in that case they have no need to "get to know each other" in a recreative way. They need the other kind of "recreation," a sharing of more serious interests. In other parishes, as you can see by another letter on this page, their first cry is for Christian friends. Having made them, I think they usually come to the point of wanting to do some serious thinking together under good leadership. Sometimes a leader begins with social events. Usually before long, as the young people come to know each other and begin informal talking, these activities lead to a request for, say, "Can't we have a study group on what other denominations believe?" Or "Couldn't some of us start a project to help so-and-so?" You have to plant a few ideas in the right spot.

I agree with you that a *balanced* program is best. Heaven knows, the young get little enough instruction in the Faith, but you must first get them together. They soon grow tired of nothing but play, and I have known many instances of their demanding a program which becomes more and more full of the "study and service" you mention. Actually, underneath all their display of self-confidence and fun, they have deep problems and

need help in finding the Christian answer to them.

Why don't a few of the concerned adults in your parish go direct to the leader and tell him how you feel? He may need some moral support. Some leaders feel quite intimidated when young people—the articulate ones—try to push them into a certain procedure. Perhaps neither he nor you know that our Church's Division of Youth (28 Havemeyer Place, Greenwich, Conn.) is revising its program and planning a method of helping people like yourself. There is a new service which, on the receipt of \$2.00 (make your check out to H. M. Addinsell), will, during the year 1956, send program materials, topics, and many other helpful suggestions for parish youth groups. A special loose-leaf binder comes with it. I believe some of the material for study will have been developed through the interests and requests of many young people, and there will be provision for both serious study and recreation. Would not this meet your need to some extent? When they become engrossed in the worship and study side, I think they will be willing to do most of their dancing some other evening (always provided that in the mad rush of modern teen-ager extra-curricular activities, there is another evening available). I am assuming that your friend from the other denomination does not think that dancing *in itself* is wicked.

Do write to me again after you have talked to the leader and seen this suggested material. How thankful we must be that there are people like you who care enough about the younger generation to take some action.

Dear Dora Chaplin:

Why doesn't our Church give us more chance to get together socially the way the Roman Catholics do? We are encouraged to marry someone in our own Faith, but it is hard to get to know boys who are interested in the Christian religion at all. We do have a youth group but it is very dull. We have a very stilted sort of service, at which various members help and are always self-conscious, and then we are given lectures on subjects we aren't interested in. Anyway, they are not good lectures. Our group is slowly going down and the boys won't come. Do you think we should just give up? Some of the boys seem worth knowing but we never get a chance to relax. We have plenty of social activities connected with high school, yet some of us would like to take part in church-sponsored ones so as to meet people who care about the same things in the religious sense.

(J. 16½ years)

Dear J.

Yes—it is sometimes very hard to

meet boys who "care about the same things," and I agree with you that church functions should be one of the opportunities for doing so. Please read my answer to the lady who also wrote to me about youth groups, and then why don't you (with a friend or two if possible) go direct to *your* leader? You need not be quite so blunt about the dullness as you were to me especially if he is giving the lectures), but express your concern at the diminishing numbers and ask if some of you might be allowed to offer a few suggestions. Be sure you don't imply that you want nothing but frivolity, but that you would appreciate a chance to know each other as human beings.

I am sure that your intuition about the whole of life's being part of the Church's concern for her children (you didn't put it that way, but that is a part of what you meant) is right. Within the Family of God we need a chance to worship, and study, and sometimes to play together. We also need to work together. Don't you think your leader might like the material I suggested to the other reader? If he says (without reading it) that it is not likely to be any good, I'd club together, raise two dollars, and get it for yourselves. Then you will have a talking point. And will you, too, write again when you have started your reformation?

Do you have a problem that Dora Chaplin might help you solve? Mrs. Chaplin, a teacher at General Theological Seminary, is an associate secretary in the Leadership Training Division of the National Council's Department of Christian Education. Write to her in care of P.O. Box 1379, Richmond, Va.

Who Made You?

One story stubbornly keeps place in my memory. It is of a minister who on meeting a little boy one day asked, "Sonny boy, who made you?"

"Well, to tell you the truth," the boy replied, "I ain't done yet."

That sharp answer contains a very wise bit of philosophy. The lad realized that he was still on the make. He was growing up. The longer he lived, the more opportunity life would give him. So it should be for every one of us—no matter what be the days of our years. Life can be ever so much more wonderful if we sincerely believe in God, who doeth all things well. He gives grace and glory on an ever-increasing scale as we open to Him our lives and our souls and our minds.—Reuben K. Youngdahl in *The Secret of Greatness* (Fleming H. Revell Co.)

The Biggest Bargain in the world



According to the dictionary, a "bargain" is—"an advantageous transaction"—or—"an article bought or offered at a low price." We'd like to tell you about the biggest bargain in the world. Only \$1.00—but it can bring joy to thousands!

Because, added to others sent in by kindly, interested clergymen and laymen, that dollar can help build a church for many who have no place to worship.

Are you familiar with the work of the American Church Building Fund Commission? For more than seventy-five years we have been the Episcopal Church's own building finance organization. During this time the A.C.B.F.C. has extended over 1400 low cost, long term loans for the construction or repairs of Episcopal churches.

One look at a few of the many letters of appreciation in our files—such as the following—will show you how wonderfully worthwhile this work has been.

"Enclosed please find check for \$20.00 as a thank offering from St. Paul's Church. We greatly appreciate the assistance we received from the Commission in the past, and we hope and pray that your financial strength may be greatly increased in the future."

Now, because of the many new requests which are coming in, it is necessary to enlarge our permanent fund, and we are enlisting your aid. Just \$1.00 would represent an important part of a blessed "bargain" of happiness.

All contributions should be sent to:

AMERICAN CHURCH BUILDING FUND COMMISSION

170 Remsen Street

Brooklyn 1, N. Y.

By EDMUND FULLER

The Perfect Easter Gift For Someone You Love . . .



*This Bible has brought millions
closer to God.*

This Easter you can give your loved ones a Bible they'll turn to twice as often *because it is written in the language we use today*. It is a Bible that may well bring them closer to God through a clearer understanding of the Scriptures. It is the Revised Standard Version of the Holy Bible.

Greatest Bible news in 344 years

In the centuries since the King James translation, dramatic new discoveries of ancient manuscripts have shed added light on the Scriptures. (In a cave near the Dead Sea, a few years ago, shepherds chanced on the Isaiah Scroll—a nearly complete text dating from about the time of Christ.)

Because the RSVB is based on such manuscripts—some more ancient than any previously known—it is, in a sense, our *oldest* Bible . . . as well as our most accurate.

Easier to understand

Also, hundreds of words in the Bible have changed in meaning through the centuries. (Did you know, for example, that "by and by" used to mean *immediately*? That a man's "conver-

sation" meant his *conduct*? That "to suffer" meant *to allow*?) Such words now make passages in the Bible confusing and obscure. In the Revised Standard Version, these outmoded expressions are rephrased into the easy-to-understand language of today. Yet the RSVB preserves all the timeless beauty of the Scriptures.

A Bible for the family that already has a Bible

If your loved ones seldom open their present Bibles because they are hard to understand, give them this inspiring version. Religious leaders of more than 40 major denominations praise it; thousands of churches use it; over 4 million people have turned to it.

Ask your book dealer for the Revised Standard Version Bible. *It may literally change the lives of those you love by bringing them closer to God.*

The Revised Standard Version Bible

Illustrated editions from **\$3.25**
Genuine leather edition; gold-edged pages;
red silk ribbon marker. A truly mag-
nificent gift \$10
Maroon buckram (shown) \$6

THESE AND OTHER EDITIONS
AVAILABLE
AT ALL BOOKSTORES

THOMAS NELSON & SONS
Publishers of — The Revised Standard Version Bible
19 E. 47th St., N. Y.

I find myself in a genuine excitement over what I confess would not ordinarily sound, at first mention, like a red-hot item: the second volume to appear in Macmillan's Library of Living Theology. But as we examine it, I hope you will glimpse some of the sources of my enthusiasm.

Reinhold Niebuhr:

His Religious, Social, and Political Thought. Ed. by C. W. Kegley & R. W. Bretall. Macmillan. 486 pp. \$6.50.

Simply consider its editorial scheme: After some introductory matter we have a twenty-page "Intellectual Autobiography of Reinhold Niebuhr." Then follows a section of essays of interpretation and criticism of his work. There are twenty of them, by as many distinguished men. Then follows Dr. Niebuhr's reply to the criticism and interpretation.

Here, indeed, is debate at its highest, most graceful, and most vitally contributive level. No punches are pulled, regarding disagreement, yet pervading all there is gracious acknowledgement of mutual benefit and instruction, and recognition of the incalculable values of searching criticism in the growth and development of thought.

Among the evaluators of Niebuhr's work are Paul Tillich (who was the subject of the first volume in this series), Emil Brunner (who will be the subject of the next), John C. Bennett, Paul Lehmann, and Henry N. Wieman, representing cross-sections of Protestantism. Gustave Weigel, S. J., speaks from the Roman Catholic view. Abraham Heschel and Alexander Burnstein contribute voices from Judaism. Arthur Schlesinger, Jr. discusses Niebuhr's politics.

The essays, covering many aspects of contemporary theology, are variably rewarding and of variable degrees of difficulty. The collection, as a whole, would hardly be for the general reader. However, I could well wish, and do recommend, that everyone could read Niebuhr's own contributions, the warm, candid and absorbing "Intellectual Autobiography," and the reply to his critics. The latter I find self-sufficient in the sense that it defines each issue to which it speaks and so can be read with profit by itself.

Professional evaluation of the articles would be quite beyond me. I would like, though, to cite a few things from Dr. Niebuhr. He declines

claim the label "theologian" in a formal sense. One might say that his body of thought has developed in a personal "dramatic-historical" context in much the way that he speaks of the self. "The fact is that the human self can only be understood in a dramatic-historical environment. Any effort to co-ordinate man to some coherence, whether of nature or of reason, will falsify the facts; because the self's freedom, including both its creative and destructive capacities, precludes such coordination." Again, on a related idea: "Personality, whether God's or man's, is defined only in dramatic and historic encounter. . . . Nothing in history follows as it does in nature or reason, 'in a necessary manner'."

I like his observation on the arts: ". . . among artists, dramatists, novelists and poets there have always been some who understood the Christian faith, while philosophers and scientists found it difficult to reject it intellectually. The former had an artistic understanding of the dramatic and historical which was less evident among the wise men who were prompted by nature and inclination to reduce all of life to its causalities and rational coherences."

The editor's Preface rightly appraises this volume as a "cross-fertilization of minds at the summit" in contemporary theology. "Here is free and responsible inquiry and criticism at its best—and the reader will perceive at once the candor and vigor of the engagement. Philosophy of religion and theology will neither become impotent nor be ignored in such an atmosphere."

All readers must join in gratitude for Niebuhr's brilliant career, and share with him his expressed hope that he may have "a few years of

RECOMMENDED READING

Niebuhr's *Social, Religious & Political Thought*. Macmillan. \$6.50.

God in Search of Man. Abraham J. Eschel. F. S. & C. \$5.00.

The Secret of the Hittites. C. W. Ceram. Knopf. \$5.00.

Anglo-Saxon England. P. H. Blair. Cambridge. \$5.50.

Ovid: Metamorphoses. Tr. by R. Humphries. Indiana. \$1.75.

Religio Medici. Thomas Browne. Cambridge. \$1.75.

The Medieval Manichee. Steven Runiman. Cambridge. \$3.50.

The Sleeping Beauty. Ralph Harper. Harper. \$2.50.

Anxiety and Faith. Charles R. Stinnette. Seabury. \$3.50.

Behold the Glory. Chad Walsh. Harper. \$2.00.



CHAD WALSH

writes the Harper Book

for Lent 1956

BEHOLD THE GLORY

The Harper Book for Lent, 1956, takes the reader on a highly personalized voyage of discovery in preparation for Easter. Around this central idea of a search for the meaning of Lent by every Christian, Chad Walsh weaves a discussion of many matters pertinent to the penitential season.

"An ideal devotional study for Lent and all the seasons of the year, and a powerful and honest apologetic for Christianity in faith and action."—CANON ERIC MONTIZAMBERT

"I will certainly mention it to my clergy and people with warm enthusiasm."—STEPHEN F. BAYNE, Jr., Bishop of Olympia
\$2.00

Other Harper Books for Lenten Reading

The Spiritual Life

By EVELYN UNDERHILL—"On my shelf of modern devotional classics, this takes its place alongside Thomas Kelly's *Testament of Devotion*. I could not pay it greater honor."—CHAD WALSH.
\$1.75

How to Pray

By JEAN-NICOLAS GROU—"The most impressive book on prayer within my personal experience . . . it gives hope and direction to anyone with the true will to pray but suffering that agonizing question, *how . . . superb*."—EDMUND FULLER.
\$3.00

Meditations on the Gospel of St. John

By EDWARD N. WEST, Canon Sacrist for the Cathedral of St. John the Divine—"Will give any reader a new understanding of this supremely important scriptural book and enlarge his understanding of the Christian message as a whole. It is a book for reading and re-reading."—NASH K. BURGER.
\$2.00

At your bookseller

HARPER & BROTHERS • New York 16, N. Y.

a limited number of
West Point Sermons—1955
are now available at cost:

\$1.50

"BE NOT CONFORMED TO THIS WORLD"

by GEORGE BEAN
Chaplain, U. S. M. A.

CHAPLAIN'S FUND
Box No. 65, U.S.M.A.
West Point, N. Y.

Enclosed is a check or money order for \$1.50.
Please send me "Be Not Conformed To This World" as soon as possible.

Name _____

Address _____

City _____ State _____

GOOD NEWS FOR AUTHORS WITH
FAITH IN THEIR WORK:

YOUR BOOK PUBLISHED

As one of the largest
leading publishers in the
U. S., we can edit, design, print,
distribute and promote
your book. Our plan insures prompt
publication. Send manuscript for free report,
or write for brochure E.

Pageant Press, Inc., 130 West 42nd St., N. Y.

Serving the Church since 1884

BOOKS — PRAYER BOOKS — BIBLES
CHURCH SCHOOL TEXTS & SUPPLIES
BRASS & SILVER APPOINTMENTS
VESTMENTS

MOREHOUSE-GORHAM Co.

New York . . . 14 E. 41st St.

Chicago . . . San Francisco
29 E. Madison St. 261 Golden Gate Ave.

ATTENTION WRITERS!

Our staff offers expert editing, handsome
design, pinpoint promotion. All subjects,
religious and general considered. Mail your
manuscript for free editorial evaluation.
New authors welcomed.

GREENWICH BOOK PUBLISHERS
Attn. Mr. Knight 489 Fifth Avenue
New York 17, N. Y.

BOOK REVIEWS *Continued*

creative work left" in which to "re-
veal the profit which I have gained"
from these criticisms.

Dr. Abraham J. Heschel, who con-
tributes one of the essays on Niebuhr,
also has a new book of his own.

God In Search Of Man.

*A Philosophy of Judaism. Farrar,
Straus & Cudahy. 437 pp. \$5.00.*

A companion volume to his *Man Is
Not Alone*, the present book is a con-
tinuing exposition, within the frame
of Judaism, of God's movement to-
ward man, through revelation. Ac-
cordingly, it undertakes a profound
examination of biblical thought and
meaning.

Dr. Heschel is one of the foremost
religious minds of this country today.
He speaks, in this book, of the rela-
tions of God and man in a depth that
transcends barriers and is pertinent
to all men of faith. The contemporary
Christian has lost so much of his rap-
port with the Judaic portion of his
total religious heritage that *God In
Search of Man* will surely serve to
enrich him doubly, in insight con-
cerning both Judaism and Christian-
ity.

Christian Burial.

*Associated Parishes. Paper. 16 pp.
35¢. Ten or more, 25¢.*

*Was love nothing but a big fat lie? . . .
Pain, emptiness, and being afraid?*

Haunted, sleepless nights drove a
beautiful, wealthy young wife to the
edge of desperation—until a psychi-
atrist and a minister, working to-
gether, helped her find the answers.
\$3.75 at all book stores

THE TROUBLED HEART

a novel by
Jean Z. Owen

Muhlenberg Press • Philadelphia

Christians so frequently encounter
the appalling, sometimes ludicrous,
neo-pagan burial mores of the day
that all should welcome this newest
brochure from Associated Parishes.
With simplicity and brevity it ex-
pounds the gospel regarding eternal
life, death, resurrection, preparation
for death, last rites and practical as-
pects of Christian funerals. Several
sections use the helpful juxtaposition
of materials in terms of "This Is
What We Do" further expanded into
"This Is What We Mean." It is a most
valuable handbook for the Christian
family when—or preferably before—
inevitable bereavements occur.

A notably handsome, distinguish-
ing feature is a sequence of three
large symbolic drawings by Robert
E. Harmon. In striking, unified, mod-
ern design they depict, progressively,
the Resurrection, the ministry of the
Church to the dying and bereaved,
and the Communion of Saints.

The Television-Radio Audience and Religion.

*By Ec. C. Parker, D. W. Barry &
D. W. Smythe. Introd. by Liston
Pope. Harper. 464 pp. \$6.00.*

Liston Pope, who once delivered a
caustic blast on the subject of sup-
posedly religious themes in TV shows,
defines this volume as "the first seri-
ous effort to understand the effects of
religious programs broadcast over
radio and television." He proceeds to
itemize some of the questions it seeks
to answer:

"Do religious programs on the air
become a substitute for church at-
tendance? Do they reach non-church-
men, and with what effect? Do they
provide a valuable service for shut-
ins? Do they help to build character,
to improve society, to inspire rever-
ence? Most important, do they convey
the Christian Gospel faithfully, or is
the Christian message distorted or
falsified as it passes through these
new media of communication?"

If you look for men to sum up the
conclusions of the book on such points
I must disappoint you. The volume,
actually, is one of those cumbersome,
slightly depressing, but valuable soci-
ological surveys which even set sex
back ten years in Kinsey's hands. It
abounds in charts and graphs.

I don't recommend it for general
readers. Clergy, however, will find
some interest in the comparative an-
alysis of content of such programs as
those of Peale, Bishop Sheen, Ralph
Sockman, Billy Graham, the Old-
Fashioned Revival Hour, and the like.
Also the quoted interviews with lis-
teners or viewers are quite interest-
ing.

THIS IS THE YEAR OF OLYMPIC GAMES
when champions will excel

train

CHAMPIONS FOR CHRIST

with

ALL-BIBLE Vacation School Lessons — the course with
the "championship" features.

Get FREE Catalog Describing Course and Supplies from
Your Local Christian Bookstore or Write Dept. EN-S 46.



SCRIPTURE PRESS

434 SOUTH WABASH AVENUE • CHICAGO 5, ILLINOIS

"MEET THE PRESS"

Does the Guest Ever Meet the Real Press?



Lawrence Spivak, permanent panelist on *MEET THE PRESS* and on staff of *American Mercury Magazine*.

by Van A. Harvey

THE trouble with the television programs "Meet the Press" and "Face the Nation" is that the guest never really "meets" the press nor faces the nation. One man can hardly dignify the proceedings of the former as "meeting" and the nation, I hope, is more seriously interested in a man's views than the battery of reporters who seem primarily concerned to get their guest out on a limb so that they can saw it off.

The panel on "Meet the Press"—particularly Lawrence Spivak—is for the most part just plain rude. They seem to be angry men and women. They interrupt, they don't listen to answers, they harangue and, all in all, one is a little embarrassed for the so-called "guest" even if one is initially unsympathetic to his views. "Face the Nation" is a little better in this regard but not demonstrably so.

More is at stake than courtesy. The

problem is that the reporters seem more bent on getting a headline than in seriously opening up the guest's views on matters of importance to the nation. Consequently, the questions always tend toward the sensational, the dramatic, the "entertaining" rather than directed towards matters of substance and fundamental importance. This is easy to understand. Sponsors want their program to attract attention, and they believe that audiences are impatient with less dramatic issues. It tempts reporters to be less interested in the truth than in an exciting show.

Not long ago the reporters on "Meet the Press" gave the third-degree to Robert M. Hutchins of the Fund for the Republic. Mr. Hutchins, you may remember, had recently made some provocative comments about his rights to hire a Communist. The point is not whether we agree with Mr. Hutchins but how one goes about getting Mr. Hutchins' opinions, and how they are related to the policies of the Fund for the Republic as a whole. These Foundations are of great importance to our country and they raise serious questions. But the panel did nothing to bring out the substance of Mr. Hutchins' views. They were almost all directed towards making him appear to be inconsistent and, one suspects, a fool. Mr. Hutchins, to be sure, didn't help matters much but, after all, he was a guest and he can be forgiven for expecting a little in the way of courtesy and genuine goodwill.

Hits Lack of Depth

Television as a medium has great potentialities for acquainting the American people with their public leaders. But it is also tempted to emphasize visual excitement rather than intelligent conversation, pictorial values rather than the less dramatic news. Questions about foreign policy, civil rights, education, public power are not easily dramatized and consequently news programs on television rarely deal with these problems at any depth. Edward R. Murrow is, of course, a rather notable exception.

But it is increasingly the case that for an intelligent analysis of the news one must turn to the radio and the responsible newspapers. But surely television cannot shift this vital public responsibility to other mediums while it confines itself to pictures and what can be said about pictures.

Points to Youth Show

The reporters on "Face the Nation" and "Meet the Press" obviously want to entertain. If a question evokes a rather complex answer from the guest—and what important questions today don't require such answers?—the panel appears to lose interest and in some cases they simply interrupt and in effect accuse the guest of avoiding the issue. The treatment of Adlai Stevenson and Gov. Hall of Kansas on "Face the Nation" was of this character. Whenever Mr. Stevenson tried to explain a point of view, the reporters interrupted him and in some cases shouted him down. The only conclusion a viewer could draw was that Mr. Stevenson was a polite man and the panel members were not. That told us something about Mr. Stevenson, but it didn't tell us what we wanted to know, namely, what he thought about such matters as our foreign policy, and how he was going to conduct his campaign for the nomination. The Republican Gov. Hall, on the other hand, was trying to express his convictions about the future character of the Republican party, convictions which seemed extremely interesting and perceptive. The reporters, however, wanted something sensational: "what did the Governor think about Senator Knowland, Chief Justice Warren, the possibilities of a second-term for President Eisenhower?" Interesting questions, to be sure, but ones which continually forced Gov. Hall away from the substance of his own much more important remarks.

The panel members of these two programs ought to watch "Youth Wants to Know." The boys and girls are less impressed with their own reputations and more concerned to know. In this respect, they better represent the purpose of the press and, I hope, the citizens of our nation. END



FAMILY

*The Church: a source
of "Information Bureau"
where one may find
the official maps and
guide books
by the saints
and prophets of the
years... Religion in the
home is not enough.*

MR. BARRETT has no formulas to offer for marriage and the family. What he has done is to present some of the factors which disrupt family harmony as well as some which keep family life running smoothly, emphasizing this basic need: A turn to God-centered living.

Among the upsetting factors in family life he listed economic conditions, emancipation of women, and today's age of specialization.

In his fourth article he reiterated to parents the importance of faith in raising children; claimed that parents often have to guess about the right course of action, hoping as praying for the best.

In his fifth installment, the author discussed religion in the home with strong emphasis on the sacramental value of what many people consider "secular activities." He points out that the Church is not the only place for religion, nor are ecclesiastical patterns the only ones God recognizes. Religion in the home, he states, is family working together and playing together. Family prayers, Bible stories for children and pictures of Jesus on the wall are all important; but so also are baseball games, "secular" holidays, great paintings and music.

AND THE CHURCH

Final Installment

THE beginning of this series of articles I said I had no formulas to give. Many today have gone formulaic. We want clear-cut, precise solutions which will apply not only to measurable quantities, but to the whole of life. Because there may be a formula for making plastic penicillin, we fall into the error of thinking that anybody ought to produce a formula for a happy marriage.

There are no formulas for marriage in the family, for these are human things, and involve qualities more than quantities. Qualities are unmeasurable. In human relations there are no exact equations. Even a family "specialist" cannot give you a formula for a happy Christian marriage. The specialist might well have more knowledge than you or I about family conditions; he might have a deeper insight into the physical aspect of marriage, or the spiritual aspect of marriage; he might have clearer perceptions about man and God, and children, too. But whatever knowledge or perception he might have, he could not have a formula unless he were a fraud.

Scriptural Advice

Work out your own salvation in fear and trembling." This admonition is given in a context of Christian belief which holds no man can "work out" his salvation without God. But the point is, I think, that no one else can solve a family problem except the one involved—God and the people directly concerned. Experts, specialists, people who may also be concerned, can share with us their experiences, and point out to us those things which had been real, and help—and redeeming to them. But a family is so intimate, so subjective, so individualistic a relationship that an outsider (not even Dr. Anthony) cannot "solve its problem."

All that I have tried to do in these articles is to make public my observations on various matters pertaining to religion and the family, out of my limited knowledge and experience,

hoping that somewhere in the course of this writing some idea may come to others which by the Grace of God may help in their understanding of family life.

In this last essay I wish to say something of the Church, for as there can be no vital religion without a Church, a community of believers, so there can be no stable and completely wholesome family life without a Church, the chief instrument through which grace comes to men.

The Church, in a manner of speaking, is rather like a roadside stand along the highway of the human pilgrimage. It is more than that, of course. It is a place of rest where the tired spirit can escape from the sun and storm of life. It is a place of refreshment in which hungry souls are fed, and the thirst of man quenched, that he may return to the traffic of the world. The Church is also a sort of "Information Bureau," in which one may find the official maps and guide books wrought by the saints and prophets of the years. The Church is the place to find the route for the human pilgrimage, the shape of the world.

Theology: Spine of Truth

There have been many people in our time, particularly laymen, who seem to think that no theology is needed for the Christian. But this is like saying a tourist doesn't need a map for the journey. Theology is not a fruitless exercise participated in by men who have nothing more constructive to do. It is an inevitable and necessary by-product of religion. It grows out of man's experience of God. It clarifies, even tries to define, that experience out of which it arose.

Theology is as necessary to religion as painting is to art. The artist, confronted by some natural scene of beauty which arouses in him various and singular subjective experiences, attempts to record that experience on canvas. In so doing, he has to abstract—to leave out this and to insert that—in order to make some harmonious pattern which will at least begin to

interpret his whole, vivid, dense experience. So does the theologian attempt to abstract, and to clarify, and to leave out this and insert that, in order to make some harmonious pattern out of the rich, indefinable and vivid religious experience he has known. Without the framework of theology, the creeds and the interpretation of creeds, religion would have no "back-bone," and would slump down into a formless mess of spiritual feeling.

Many Techniques

Yet theology is not an end in itself, except for religious dilettantes. It is a by-product of religion, and its importance is precisely that of the human spine: to hold erect the body of Christian truth. Theology is therefore essential to the Christian family as to each Christian. But it is no substitute for the religious experience. The bones of a man are essential, and a skeleton gives us some idea of the shape of a man. But it is no substitute for the living person. So the Church cannot end with being an information bureau, a tourist's center in which are the maps for the human pilgrimage.

The Church is also a place for companionship, like the roadside stand, where travelers gather together for good company, and communion with one another "in the unity of the spirit, and in the bond of peace."

The Church is, or should be, all these things for the family. Religion in the home is not enough. No matter how frequently, how richly God invades the life of the home, it is necessary to return again and again to the Church where God has promised to meet us, that we may be continually strengthened, re-directed and enlivened by participation in a larger family, the whole family of God.

Through this habitual loyalty to the Church's pattern of liturgy and worship; through prayer, sermon and sacrament, our perceptions are sharpened, and our knowledge of the ways of God is deepened. It is true that God

(continued on page 33)



TEXAS MILITARY INSTITUTE

A College Preparatory Church School

Texas Military Institute, founded in 1886, is an Independent Secondary Boarding and Day School of some 200 boys in five classes which include the eighth through the twelfth grades. The School is operated under the auspices of the Episcopal Diocese of West Texas; however, it is open to boys of all creeds who have the proper educational and moral background.

T.M.I.'s Statement of Faith:

Texas Military Institute has as its dominant aim the development of character, for it believes that sound character is the basis for responsible citizenship.

So, with the acceptance of each boy into the T.M.I. Community, the School makes itself accountable to the generations of its respected alumni who stand in testimony to the effectiveness of the training which they received.

What was this training? It was, and is the provision, to each student, of an educational opportunity for "the full and harmonious development of all these faculties which are distinctive of man."

Texas Military Institute encourages overall excellence in each cadet to the degree attainable by the individual. A closely integrated and carefully balanced program involving religious, academic, military, social and athletic media provides the setting.

Other Information?

If you would like to know more about TEXAS MILITARY INSTITUTE, please address your inquiries to Addison B. Craig, Headmaster, 800 College Boulevard, San Antonio 9, Texas.



T.M.I. cadets enjoy San Antonio's many historic and cultural offerings.

HANNAH MORE ACADEMY

The Diocesan girls' school for Maryland. Grades 7-12. Boarding and day. Accredited. College preparatory. Two study plans. "A" for colleges requiring C.E.E.B. Exams. for entrance. "B" for other colleges. Small groups. Congenial atmosphere. Music, art, dramatics. Riding, sports. Cultural advantages of Baltimore and Washington. Est. 1832. Catalog. Victor E. Cain, Headmaster, Mrs. M. C. Winfield, Director, Reisterstown, Md.

TEXAS MILITARY INSTITUTE. Est. 1886

Internationally-known Texas school.

Traditions of manliness, honor, courage. College preparatory, grades 8-12. Study techniques, guidance. Small classes. All sports. ROTC. Episcopal.

For Catalog write:

A. B. CRAIG, Headmaster
800 College Blvd., San Antonio 9, Texas

LASELL . . . a two-year college for women. Ten miles from Boston in suburban Newton. Liberal arts, vocational and general courses. Three-year nursing program leading to A.S. degree and R.N.

LASELL JUNIOR COLLEGE

Auburndale 66 Massachusetts

KEMPER HALL

Church Boarding School for Girls. 86th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 60 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog

Box EC Kenosha, Wisconsin



The oldest Church School west of the Alleghenies. Its complete program of academics, athletics, ROTC, social life, and worship is integrated to help boys grow "in wisdom and stature and in favor with God and man."

The Rev. Canon SIDNEY W. GOLDSMITH, JR., Headmaster
460 Shumway Hall, Shattuck School, Faribault, Minn.

ST. MARK'S SCHOOL of Texas

Robert H. Iglehart, A.M. Headmaster Rev. John M. Frye Chaplain

A church-oriented school for boys. Full classical curriculum. C.E.E.B. and S.E.B. standards.

10600 Preston Rd. Dallas 30 For Illustrated Bulletin Write The Registrar

SANFORD AND SUNNY HILLS SCHOOLS

Coed, ages 3-18. College preparatory, general courses. Small classes. Country campus eight miles from Wilmington. Art, music, building projects, sports, riding. Fully accredited. Eight week summer session. Outdoor pool.

Ellen Q. Sawin, Pres., Wm. N. Wingerd and Nancy C. Sawin, Dir., Hockessin 9, Del.

OKOLONA COLLEGE

Okolona, Mississippi

Co-educational, Private, American Church Institute for Negroes (Protestant Episcopal Church). Established 1902. High School and Junior College —Trades and Industries—Music.

For Information Write

W. MILAN DAVIS, President

CATHEDRAL CHOIR SCHOOL

Established 1901
The Cathedral Church of St. John the Divine

A boarding school where the curriculum follows standard independent school requirements, but where the emphasis is placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Choir membership required. Liberal scholarships. For further information write

Headmaster, Dept. C Cathedral Heights, NYC 25

ST. MARGARET'S SCHOOL • For Girls

Tappahannock, Virginia

One of the Church Schools in the Diocese of Virginia.

A boarding school along the banks of a river.

Grades 7 through 12. College Prep.

Moderate Cost.

Viola H. Woolfolk, M.A., Headmistress

ST. MARY'S SCHOOL FOR GIRLS

Sewanee, Tenn.

Preparation for any college is given at St. Mary's. Also special work for students who need it.

Catalogue—The Sister Superior, C.S.M.

HOWE MILITARY SCHOOL

Episcopal Est. 1884

Grades 4-12

College Preparatory. Each student has individual academic goal. Speech program. Sports for all. New indoor swimming pool. Modern fireproof dormitories. Enrollment: H. S. 210. Lower 95.

For catalog write Col. B. B. Bouton
Adm. Building Howe, Ind.

ST. JOHN'S MILITARY ACADEMY

A preparatory school with a "Way of Life"—to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write: Director of Admissions,

St. John's Military Academy,
Box EC, Delafield, Wisconsin

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

Country boarding and day school for girls. Primary through high school. Accredited college prep. Modern building includes gymnasium and swimming pool. 6-acre campus. Hockey, tennis, riding.

For CATALOGUE AND "AVE CRUX," Address:
Sister Rachel, Prin., O.S.H., Box E, Versailles, Ky.

CHRISTIAN INFLUENCE and CHARACTER BUILDING are an integral part of the training in these schools.

Schools

NORTH-EAST

SAINT MARY'S-IN-THE-MOUNTAINS

Catholic college preparatory boarding school for 60. Community life based on Christian principles in which all students share responsibility for social, sports, religious, and social service activities. Work program. Skiing, other sports. Catalogue.

Mary Harley Jenks, M.A., Principal

PLETON (White Mountains), NEW HAMPSHIRE

THE FORMAN SCHOOLS

FOR BOYS FOR GIRLS

Emphasizing character and a sound education

FOLK ROAD, LITCHFIELD, CONNECTICUT

EAST

IE CHURCH FARM SCHOOL

Glen Loch, Pa.

School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve

College Preparatory

Wholesome surroundings on a 1,500 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box 662, Paoli, Pa.

CHRIST HOSPITAL

SCHOOL OF NURSING

176 Palisade Ave., Jersey City, N. J.

A three-year course leading to a diploma in professional nursing.

For further information contact

DIRECTOR OF NURSES

DeVEAUX SCHOOL

Niagara Falls New York

FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Broad activities program. Small classes. Scholarships available. Grade 7 thru 12. For information address Box "B"

Morison Brigham, M.A., Headmaster
Lauriston L. Scaife, D.D., Pres. Board of Trustees

Marjorie Webster

JUNIOR COLLEGE

Balanced academic and career program. Beautiful 15-acre campus. Cultural opportunities of the nation's Capital. Accredited 2-year terminal and transfer courses in Liberal Arts; Physical Education; Kindergarten; Secretarial; Medical Secretarial; Speech, Dramatics, Radio & TV Music; Art; Merchandising. A varied social program in an atmosphere of gracious living. All sports. Indoor pool, gym. Write for Catalog. Box E, Rock Creek Park Estates, Washington 12, D. C.

ST. THOMAS CHOIR SCHOOL

The boarding school for boys of the choir of St. Thomas Church, Fifth Avenue, is now testing applicants for Fall '66. A complete program of studies is offered in Grades 5-8. Special emphasis is placed on recreational and athletic activities. The School's buildings are modern and fully equipped. Endowed. Full fee, \$400.

William Self Robert H. Porter, S.T.B.
Headmaster Headmaster
123 West 55th Street, New York 19, New York

PISCOPAL CHURCHNEWS, MARCH 4, 1956

FAMILY AND THE CHURCH

continued from page 31

enters our lives everywhere, often unexpectedly. But this is not something for us to take for granted. The more we learn of Him, the more we come to know Him in his Holy Temple, the more clearly we are likely to see his footsteps treading the paths of our common life—in places we did not expect to find him. God, apparently, visits most frequently the homes of those who have come to know him before his altar.

Thus the Christian family is a church-going family. And the Church makes every effort to nourish and direct its families through special as well as habitual ways.

There are many techniques which the Church, through 2,000 years of Christian experience, has learned which can be of help to the Christian family. In counseling before marriage, in the pastoral care of families, in services for renewing marriage vows, in groups for young married couples (or older married couples), in family dinners, family Sundays, in many other special ways the Church can help families to achieve their Christian purpose. And these are all valuable in emphasizing the importance of the family in society; and in binding the ties of loyalty and love around those who have professed allegiance to the whole community, or family of God.

THE LAW AND THE SPIRIT

There is one pitfall, however, into which the Church sometimes stumbles. We must not forget that marriage is not a special privilege of Christians. It is of the divine order of creation. The Church's responsibility for the laws that should govern Christian marriage (and divorce also) extend only to its own membership. It is not the Church's business to set down marriage and divorce laws for the whole society. That which the State may legislate for marriages, and grant as valid causes for divorce may never precisely coincide with the meaning of marriage to life is overshadowed by the wings of the Lord. The Christian family is one in which all members know (at least with some intuition, though their knowledge never be articulated) that Divine love must take hold of human love, and transpose it into a new key.

GOAL: ETERNAL FELLOWSHIP

Ultimately, the Christian family has, through its fellowship with Christ, a further goal, purpose and insight. Sex is not the end of marriage but a means to an end. Happiness and security are not ends, but by-products of marriage. For the Christian the real end of marriage is the end of man: eternal life in the

continued on page 36

Schools

EAST

The CHURCH HOME AND HOSPITAL

SCHOOL OF NURSING

Baltimore 31, Maryland

A three year accredited course of nursing. Class enters August and September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

The Graduate Hospital of The University of Pennsylvania

1 year hospital course in practical nursing for women 18-45 years of age. Education. 1 year high school or equivalent. Complete maintenance; monthly stipend after first 3 months. The next class to be admitted in September, 1956. For information write: Director of Nursing, Graduate Hospital, University of Pennsylvania, 1818 Lombard Street, Philadelphia 46, Pennsylvania.

ST. PETER'S SCHOOL Boys, grades 7-12. College preparatory, general courses. Recent graduates in 39 colleges and universities. Small classes. Remedial reading. Scholarships, self-help plan. Music, dramatics. Interscholastic sports program. New gymnasium. 80-acre campus. Summer School. Catalog.

Frank E. Leeming, Headmaster, Peekskill, N. Y.

SOUTH

THE PATTERSON SCHOOL for BOYS



HAPPY VALLEY

Accredited Church School on 1300 acre estate. Grades 7-12. Small classes, guidance program, remedial reading. Gymnasium, sports. Board and tuition, \$750.

For catalog and "Happy Valley" folder, write:

GEO. F. WIESE

Box E, Legerwood Station, Lenoir, N. C.

College Preparatory—Character Building

APPALACHIAN SCHOOL

COED AGES 6-12

A small school with the cheerful, quiet atmosphere of a well-ordered home in the beautiful mountains of North Carolina 60 miles from Asheville. Balanced routine of activities; study, play, house-keeping chores, spiritual exercises. Under the direction of the Episcopal Church. Good food from our own farm. Ponies, other pets. Year-round care. Resident nurse. Average rate, \$60 monthly. Catalog. Rev. P. W. Lambert, O.G.S., Box E, Penland, N. C.

BLUE RIDGE SCHOOL

ST. GEORGE, VIRGINIA

An Episcopal Church Boarding School for boys and girls, grades one through high school. In the beautiful Blue Ridge Mountains, 23 miles north of Charlottesville and 115 miles southwest of Washington. Literature sent on request.

(Rev.) D. C. Loving, Superintendent

ST. ANNE'S SCHOOL

One of the Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 6-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

Mrs. Thomas Jefferson Randolph V
A.B. Bryn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL, CHARLOTTESVILLE 2, VA.

Schools

SOUTH

ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 5-12; day, kindergarten to college. 16 acre campus. Playing fields. Near Washington theatres, galleries. Student gov't emphasizes responsibility.

ROBERTA V. McBRIDE, *Headmistress*
Alexandria, Virginia

ST. AUGUSTINE'S COLLEGE

1867 Raleigh, N. C. 1955

Accredited Four-Year Courses in Fine Arts, Natural Sciences, Social Sciences, Business, Health and Physical Education, Teacher Training, Pre-Theological, Pre-Medical, Pre-Social Work, and Pre-Legal.

JAMES A. BOYER, *Acting President*

ST. MARY'S JUNIOR COLLEGE RALEIGH, N. C.

A Junior College preceded by two years preparatory work.

Members of the Southern Association for over twenty years.

All courses in Art, Expression and Music Included in one general fee.

Richard G. Stone, *President*

SOUTHERN SEMINARY and JUNIOR COLLEGE

Accredited Jr. College and 2 yrs. High School. Near Natural Bridge, Music, Art, Drama, Home Economics, Physical Education, Secretarial, Merchandising, Kindergarten Training, Equitation. 90th year.

MARGARET DURHAM ROBEY, *Pres.*
Box E Buena Vista, Va.

STUART HALL

VIRGINIA'S OLDEST PREPARATORY SCHOOL FOR GIRLS Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, M.A., *Headmistress*
Box E Staunton, Virginia

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

THE REV. W. G. CHRISTIAN, *Rector*
Box E Vicksburg, Miss.

NORTH CENTRAL

St. John's

MILITARY SCHOOL

Salina, Kansas

Since 1887 St. John's has been perpetuating the cultural tradition of the Church by stressing sound scholarship in Christian atmosphere. Grades 5 through 12. Fully accredited.

COL. R. L. CLEM, *Rector*

ST. KATHARINE'S SCHOOL Episcopal, fully accredited. Sound scholastic spiritual training for maximum individual development under experienced women teachers. College preparatory. Small classes. 7th-12th grades. Sports include golf, swimming, riding. Fine arts with ballet. Write for catalog and "Spokesman."

T. E. Hinckley, M.A., *Headmaster*
Davenport Iowa

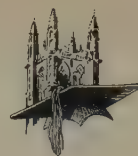
Christian people. We cannot legislate for society. We can hold to our ideal and principle, and legislate as we will for our own membership.

We would all no doubt agree, as Christians, that marriage ought to be an indissoluble bond between two people. We would not all agree as to the just causes for separation and divorce. To be frank, I think all legalistic ideas concerning justifiable divorce are anti-Christian and contrary to the ethos of the Gospel. If anything is clear about the teaching of Christ, it is that he treated persons as persons, and dealt with each individual as an individual. The question is not one of making our rules governing divorce more strict, or more lenient, as much as it is a question of whether we are Pharisees or Christians; whether we are living by a rulebook of laws, or by the spirit of the Lord as Christians and knowing that each case must be treated on its own merits and that forgiveness goes beyond the law. It has always seemed curious to me, that in the life of society, and often of the Church, a man can be excused and forgiven any kind of mistake except the frequent mistake of marrying the wrong wife. I know some of the rather complex reasons why this mistake is socially, as well as individually, a grievous one. Yet there are many other mistakes of greater import, and many things worse than divorce, both for the individual, the life of the family and the good of society.

HUMAN LOVE INCOMPLETE

In the life of the family, let us admit all of us fail to some degree. We never are completely sure how much. And in this holy estate of matrimony we must, as in all other circumstances, throw ourselves upon the Divine forgiveness. What every family, every Christian family has to know above all, is that all human love, however wonderful, is incomplete. Human love has an erotic element, and springs from the need of one human for another. This means that all human love needs sanctification; needs to be raised from EROS to AGAPE (to use two Greek words more familiar to theologians than to laymen), in which we love not only with a desire to possess and to satisfy our human need, but for the sake of the other person, for what he is in himself.

Life within the Christian family is often as difficult, in one way, as it is in non-Christian families. The difference is that we Christians have a way of redemption. Every enterprise, every affection, every desire falls short of fullness unless offered to God to be blessed and purified by Him. The life within any home is a life which requires discipline, patience, tenderness, courage, justice and understanding—as well as romantic love. These qualities are not possible for sinful man to achieve unless his



1822
to
1956

Four colleges have survived wars and depressions for 134 years to perpetuate their commitment to Christian liberal education in the tradition of the Episcopal Church.

They are your colleges and they deserve your support and prayers.

KENYON COLLEGE

Gambier, Ohio

UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

HOBART COLLEGE

Geneva, N. Y.

TRINITY COLLEGE

Hartford, Conn.

Schools

WEST

St. Luke's Hospital School of Nursing

Applications are now being accepted by the St. Luke's Hospital School of Nursing for a class to be admitted in August, 1956.

Requests for catalogues and other pertinent information should be addressed to:

Mrs. Reith Gaddy, R.N., B.S.
Director of Nursing

ST. LUKE'S HOSPITAL

27th and Valencia Sts., San Francisco, Cal.

THE BISHOP'S SCHOOL LA JOLLA, CALIFORNIA

A Resident and Day School for Girls. Grades Seven through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.
Headmistress

LENT TODAY

Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen*

WHY should we fast and practice the discipline of self-denial? Are these not worn-out ideas carried over from the middle ages? Thus many laymen dismiss the church's near requirement that at certain times of the year and especially during Lent, loyal churchmen should practice "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

Fasting is a feature of nearly all the great religions of the world. It seems to meet a deep spiritual and human need. Today, however, the whole subject of spiritual discipline is not a popular one. The Church relies upon the wisdom of the centuries and maintains that it is an essential part of every full Christian life.

In her wisdom our Church does not establish ironclad rules. Our spiritual directors have realized that individuals differ and that our discipline and self-denial should be at the point of our own individual need. It is therefore left to each individual to decide upon his own rule and his own standard. It is left to the individual to decide how and when he will fast.

Still the layman asks why should we fast at all. And here the Church can point to the example of our Lord, to the writings of St. Paul, to the experience of the Christian centuries, and to the need of each individual soul. The Bishop of Exeter has pointed out that fasting is a natural expression of a particular attitude or approach to God and that self-denial and self-discipline foster and develop this attitude. He shows us how this happens in two different ways.

When a man sins, for example, he knows that he has misused some gift of God; he has done or said something that he should not have done or said. Fasting is a natural expression of the desire somehow to make up for the evil things that we have done. It is a

small token of sorrow for our sins. Of course, the only real atonement is in Christ Himself, but men still want to show that they are really sorry by some special act of discipline and self-denial.

The Bishop points out, in the second place, that as we become aware of the goodness of God and of all the

wonderful blessings which He has bestowed upon us, it is natural to want to give something back to Him. But there is nothing we can give which does not already belong to Him except, perhaps, our pleasures. Fasting, then, becomes a token gift of love, of no value in itself but just a sign of our gratitude.

Fasting is also a kind of declaration of independence, a proving of who is master — our souls or our bodies. St. Paul tells us to keep our bodies under subjection. The reason for this is that only in doing so can we be sure that our souls are on top. This kind of discipline is the most effective at the point of our real needs. We will deny ourselves those things which can easily enslave us.

Somewhere in the book, *Anthony Adverse*, an old monk says to the adventuring Anthony that he must order his life from within before it overwhelms him from without. One of the first steps toward peace of mind, which so many people seem so desperately to desire, is a disciplined body and appetite. The ancient motto of the Benedictines rings true, "Peace is the tranquility of order".

Lent is a time in which we clear the decks for spiritual action. We discipline ourselves in order that as true athletes of God we may "travel light". We run the great race of life in an earthly stadium as God's athletes but surrounded by heavenly spectators. The writer of the Epistle to the Hebrews put it this way: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." W.S.L. END



Lent

by GEORGE HERBERT (1593-1633)

*Welcome, dear feast of Lent: who
loves not thee*

*He loves not Temperance, nor
Authority,*

*But is composed of Passion. . . .
It's true we cannot reach Christ's
fortieth day;*

*Yet to go part of that religious way
Is better than to rest:*

*We cannot reach our Saviour's purity.
Yet we are bid, "Be holy ev'n as He!"*

In both let's do our best.

*Who goeth in the way which Christ
hath gone*

*Is much more sure to meet Him,
than one*

That travelleth bye-ways.

*Perhaps my God, though He be far
before*

*May turn, and take me by the hand,
and more,*

May strengthen my decays.

*Yet, Lord, instruct us to improve
our fast,*

*By starving sin, and take such repast
As may our faults control. . . .*



Enroll Now For SUMMER CAMP

NORTH EAST

EPISCOPALIANS

will be glad to know about
HIRAM BLAKE CAMP

Penobscot Bay Cape Rosier, Maine

A recreational vacation cottage resort on the American Plan. Sea bathing, fishing, boating. Comfortable and economical. Good Maine food. Sunday Eucharist (Resident Priest—Manager). Open July 1 through Labor Day. Individuals or family groups. Send for descriptive literature.

EAST

Pocono Crest Camps

Pocono
Pines
Pa.

CHICKAGAMI for BOYS

NAWAKWA for GIRLS

Ages 6 to 17. 31st Season. Atop the Poconos. 2000 Acre private estate. Cabins. Lake. White Sand Beach. Experienced Counselors & Athletic Coaches. Balanced Program of Sports and Creative Activity. Swimming, Boating, Tennis, Hiking, Riding, Crafts. Physician. Protestant Services.

4 Weeks \$160—8 Weeks \$295

Illustrated booklet "ECN" on request
POCONO CREST CAMPS, POCONO PINES, PA.

EAGLE'S NEST FARM

(Diocese of Newark)

Girls' Camp—June 23rd to July 28th. Boys' Camp—July 30th to August 31st. Brownies (Boys and Girls, age 5-1/2 to 8 inclusive)—June 30th to August 18th.

Fees—Boys' & Girls' Camp, \$29.00 per week, less by season. Brownies, \$34.00 per week, less by season.

For information write: Dir., Canon Leslie,

Room 32, 24 Rector St., Newark 2, N. J.
Market 2-4306

TAPAWINGO FARM CAMP

Sunnyside Lake
Gouldsboro, Pa.

Over 200 acres on summit of Pocono Mts. 2200' alt. Coed, 3-16 yrs. Enr. 90. Fee \$450. Excellent riding & farm program. Outpost camp for overnight trips; land & water sports, baseball, crafts, music. Wee campers have own cottage & dining room.

Mr. and Mrs. E. H. Norton, Directors, Gouldsboro, Pa.

SOUTH

CAMP TENNESSEE for BOYS

near SEWANE, TENN.

"Out of door living at its best"

27th season. On the Highland Rim of the Cumberland. Private lake, all major camping activities. Riding, golfing, fishing, canoe trips on Elk River, educational motor trips. Private tutoring. Modern sanitation, health record unexcelled. Mature Christian leadership. For catalog write:

Major Mark G. Weatherly
Head Football Coach
Sewanee Military Academy
Box N, Sewanee, Tennessee

SKY VALLEY PIONEER CAMP FOR BOYS

Chance of a life time. Camp on 2000-acre wilderness near Hendersonville, N. C. Alt. 3000 feet. 8-acre private lake. Adventure in mountain climbing, trail-riding, canoe trips, overnight camping, tent-living, bang-up evening programs. Christian character development stressed. Small enrollment. Nurse. For catalog write:

The Rev. JAMES Y. PERRY, Jr., Director
Grace Church, Waynesville, N. C.

FAMILY AND THE CHURCH

continued from page 33

family of God, in which "they neither marry, nor are given in marriage," but within the communion of saints abide in the joy of the Lord.

In this Christian hope, the family can best accomplish its difficult and divinely important function. In this hope the earthly tensions can be overcome, the failures, griefs and sins can be transformed. The earthly pleasures of marriage and family life can be gratefully enjoyed in their proper season, and relinquished, when the time comes, without bitterness or despair. The Christian family is one which is persuaded that "neither life nor death, things present nor things to come, can separate it" from God's love.

Beyond sin, beyond sex, beyond the tender affection that sits by the fire-side of the Christian home, beyond sorrow, separation, and all the sadness that is indigenous to this earth, even beyond good and evil is the hope of resurrection into the garden of eternal life, where we shall know, and be known by those dearest to us within the whole family of God, which is the fellowship of the saints.

No other religion holds out such a hope. And in this hope a Christian family, by the Grace of God, will abide in a love which can raise family life to a new level of meaning, and holiness. END

Christian Convictions

continued from page 20

mined that if I were ever again at a school or conference, or convention, no matter how many people slept in the same room with me, I would kneel to say my evening prayers, just as I did every night at home.

The following summer I went to a Music Conference in another state, and there I did as I had decided. It was very hard the first night, and I burned with embarrassment when my roommate returned with friends and opened the door as I knelt by my bed. But every day it became easier, and later I was overjoyed that I had done what I believed in. Our religion is like a chain reaction. It comes to us from someone, and we pass it on to others. As Christians, we are capable of doing great things for Jesus everyday, just in doing the little things that show we are practicing Christians and live what we say we believe.

Shouldn't a Christian have as strong a conviction as a Mohammedan? It isn't very much to say Grace in a public restaurant, or to say one's prayers kneeling when visiting friends, or at school or camp, or to go to a Church service when in a group and others are not going; but such little gestures may cause tremendous conversions of heart in those who see you, and may bring many to Christ who may have left the fold.



ST. JAMES LESSONS

CONTENT: Based on the Prayer Book Workbook, 33 lessons, handwritten. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each 7
Teachers' manuals I, II, III, each . . . 5
Teachers' manuals IV to IX, each . . . 7
No samples or books on approval. Payment with order.

ST. JAMES LESSONS, INC.

P. O. Box 221, Larchmont, N. Y.

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church.

Provide that prayers will be offered for the repose of your soul by joining the Guild.

The Rev. Franklin Joiner, D.D.,
Superior-General

For further information address
The Secretary-General

GUILD OF ALL SOULS
32 Tenmore Road, Haverford, Penna.

CONFRATERNITY

OF THE BLESSED SACRAMENT

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for Greater Honor to Our Lord present in the Blessed Sacrament of His Body and Blood. . . . founded 1862
for further information address

The Rev. William R. Wetherell, Sec.-Gen.
530 Fullerton Parkway, Chicago 14, Ill.

ASHBY

EPISCOPAL CHURCH KALENDARS and CHURCHMAN'S ORDO KALENDARS

The only Episcopal Kalendar with Days and Seasons of the Church Year in the proper liturgical colors.

Write for FREE circular or send
50¢ for sample copy postpaid.

ASHBY COMPANY • BOX 418 • E.R.E. PA.

Enroll Now For SUMMER CAMP

NORTH-CENTRAL

SHATTUCK

Summer School-Camp

Six weeks' recreation and study for boys 9-18. Two age groups. Regular Shattuck faculty and facilities. Basic military training. Sailing, swimming, tennis, golf, other sports. Dietitian. In southern Minnesota.
For catalog write

Director of Admissions

A-460 Shumway Hall, Faribault, Minn.

WEST

ST. ANNE'S-IN-THE-HILLS

Indian Hills, Colo.

25 miles from Denver

Alt. 7000 ft. Girls 8-15. July 1-Aug. 25. \$50.00 two weeks, \$200.00 season. Hand craft, Riding, Sports, etc. Resident Chaplain and Nurse. Episcopal Sisters of St. Anne, 2701 South York St., Denver 10, Colo.

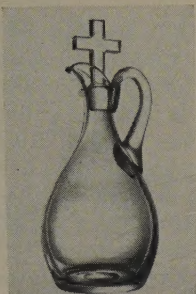
JUST ARRIVED IN TIME FOR EASTER

IMPORTED SWEDISH
CRYSTAL CRUETS

Hand cut,
Individually
Ground
Glass
Stopper

1/2 Pint —
\$7.50 ea.

Pint —
\$10.00 ea.



Hand Engraved IHS Symbol
\$5.00 for each cruet, either size.

R. Geissler, Inc.

Est. 1877
23-08 38th Ave., Long Island City 1, N. Y.

Checkerette® COAT and HAT RACKS for every Church need

A 4 ft. (S-4-CT) Checkerette provides ventilated hat shelves and either 24 coat hangers or 32 coat hooks. A double (D-4-CT) Checkerette of equal length accommodates 48 on hangers or 64 on hooks. Both can be set-up anywhere or disassembled in less than a minute without nuts, bolts or tools, can be stored like folding chairs, or will stand rigid for years. The double Checkerette comes on large casters for easy movement when it is assembled. Checkerettes can be assembled "high" for robes or vestments, "normal" for adult wraps or "low" for children. Checkerette Wall Racks come in 2, 3 and 4 ft. lengths and will accommodate up to 12 coats and hats per running foot. They are mounted on wall at proper heights for each age group. Write for Bulletin CT-119 showing these and other modern steel wardrobe units.

GEL-PETERSON COMPANY
The Coat Rack People
1127 West 37th Street, Chicago 9, Illinois

A NEW PLAN TO HELP YOUR CLUB RAISE \$5000 to \$1,0000!

Any Church or Group Can Raise Money... or Get valuable Equipment FREE... Without Risking 1¢ so easy for your Group to raise all the money you need — get valuable Electric Range, Steam Table, Film Projector, Electric Coffee Urn, etc. FREE! My amazingly simple plan shows you how. Members simply introduce my famous flag and over 50 other household needs to friends, and the money is yours FREE. Don't risk a penny... ship on 60-day credit.

FREE SAMPLES! Rush your name, address and organization's name TODAY. I will send you actual size samples of my products... plus details of my easy plan, absolutely FREE. Write now! A ELIZABETH WADE, 2083 Tyree St., Lynchburg, Va.

EPISCOPAL CHURCHNEWS, MARCH 4, 1956

LETTERS

Opinions expressed below are not necessarily those of "Episcopal Churchnews" or its editors.

► ACU PUZZLE ADS

The latest advertisement of the ACU's puzzle contest is printed in the February issue of *Rogue Magazine*, set next to vividly illustrated articles on such subjects as how to avoid being charged with rape, and how to become a strip-tease artist.

This must certainly be a publication that the American Church Union (ACU) officers and directors would not have in their homes and offices or encourage their families to read...

These good people must certainly be acting in naive innocence. I cannot bring myself to believe that they have seen their church advertisements in these vulgar publications and yet still approve of such church advertising. I hope their eyes are opened soon.

(THE RT. REV.) J. BROOKE MOSLEY
DIOCESE OF DELAWARE

► CAPITALIZE NEGRO

I am a subscriber to *Episcopal Churchnews*, which I find very interesting and informative. However, I notice that you often permit the word Negro to be printed with a small n. This I noted in the October 2, 1955 issue and in the January 8, 1956 issue. I have never seen the names of other races, Japanese, Jew, German, Caucasian, etc. begin with a small letter. Why does the Church make this discrimination?

MARY T. SUMNER
WASHINGTON, D. C.

EDITOR'S NOTE: These cases were typographical errors for which we apologize.

► RE DR. CASSERLEY

If it does not appear to be feasible to continue Dr. Casserley's articles, I certainly hope that there will be a similar type of approach from some other equally qualified and stimulating priest of the Church.

(THE REV.) L. ROPER SHAMHART
NEW YORK

► NIEBUHR AND SEGREGATION

If the writings of Reinhold Niebuhr's "Conscience and Community" (Jan. 22) reflect the editorial opinion of *ECnews*, I don't care to have any more, thank you.

I am a native American, a native Southerner and an active member of the Episcopal church and happy about all of it. I am struggling to be a Christian of good faith. But I am against mixed schools and churches for Negroes and white people in the South, where many parts of this land have as many or more Negroes as white people.

MARTHA BEE ANDERSON
HAMPTON, S. C.

EDITOR'S NOTE: We respect the right of both Reinhold Niebuhr and Mrs. Anderson to hold differing opinions on the matter of segregation. We have often made our own position clear on the editorial pages of this magazine. It coincides with the resolutions of the Episcopal Church's General Convention and of the Anglican Congress, both of which emphatically assert that they are against any kind of racial discrimination in the family of God.

QUICKLY FOLD
OR UNFOLD
FOR
CHANGING
ROOM USES

Mitchell
FOLD-O-LEG
Tables



MAXIMUM
SEATING
MINIMUM
STORAGE

TOPS OF
MASONITE
PRESWOOD • FIR
& BIRCH PLYWOOD •
LINOLEUM • PLASTICS
STRONG, RIGID
TUBULAR
STEEL LEGS

Send for folder with complete specifications.
MITCHELL MANUFACTURING CO.
2748 S. 34th St., Milwaukee 46, Wis., Dept. 1

INDIVIDUAL PALM CROSSES

for Palm Sunday
made from Florida Palms
by Church Women

Orders close March 15

For information write:

**CAMARADERIE CHAPTER
CHRIST CHURCH**

Box 897 Bradenton, Fla.

SELL SUNFLOWER DISH CLOTHS...

MAKE MONEY FOR YOUR TREASURY

Easy to sell! Splendid profits! Over 200,000 sold in 1952 by Sunday School members, Ladies' Aids, Young People's Groups!

Earn money for
your treasury...
make friends for
your organization

**SANGAMON
MILLS**

COHOES, NEW YORK

KNEELING HASSOCKS

This plastic-covered kneeler is filled with resilient granulated cork and foam rubber. Priced in accordance with quantity desired. Few seat and communion cushions to order.



Samuel Collins

68-12 Yellowstone Blvd.
Forest Hills, Long Island, New York

CHURCH LINENS Beautiful qualities of IRISH LINEN

by the yard free samples

MADEIRA EMBROIDERED

Altar Linens made up to order.

Ecclesiastical Transfer Patterns

Plexiglass Pall Foundations

5 1/2", 6", 6 1/2" and 7" . \$1.00

MARY MOORE, Importer

Box 394 EC • Davenport, Iowa



Stained Glass Windows

EXPERT CRAFTSMANSHIP
FINEST MATERIALS

A WINDOW FOR EVERY BUDGET
PROMPT DELIVERIES

R. GEISSLER, INC.

23-08 38th Ave., Long Island City 1, N. Y.

**HUNDREDS
OF IDEAS**

**for
BRONZE
PLAQUES**

FREE brochure shows original ideas for solid bronze plaques—nameplates, testimonials, awards, honor rolls, memorials, markers.

Write for FREE Brochure A. For trophy, medal, cup ideas ask for Brochure B.

INTERNATIONAL BRONZE TABLET CO., INC.

Dept. 52 — 150 West 22 St., New York 11

GOWNS

**•Pulpit and Choir•
Headquarters for
RELIGIOUS SUPPLIES**



Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

National

CATALOG ON REQUEST

CHURCH GOODS
SUPPLY COMPANY

821-22 ARCH STREET, PHILADELPHIA 7, PA.

CHURCH LINENS

Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns, Plexiglas Pall Foundations. Free Samples.

MARY FAWCETT CO.
BOX 325E, MARBLEHEAD, MASS

CATHEDRAL STUDIO

Head of Washington Cathedral Altar Guild Silk damask, linens & materials by the yd. Surplices, albs, Altar linens, stoles, burses & veils. My new book, Church Embroidery & Vestments 2nd ed. Complete instructions, 128 pp., 95 illus., vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds 4th ed., 15,000 sold to date 55c. Miss Mackrille, 3720 Williams Lane, Chevy Chase 15, Md. Tel. OL2-2752.



CHALICES

Finest Designs and Quality

Send for

illustrated book No. ECNIC

F. OSBORNE & CO., LTD.

117 Gower Street

LONDON W-C-1 ENGLAND

Church Furniture
WOOD FOLDING
CHAIRS
REQUEST
FREE CATALOG



FLOWERS

SCHOOL EQUIPMENT CO., Inc.
327 W. Main, Richmond, Va.

**FOR THE FINEST
Carillonic Bells & Chimes**

Chimes starting as low as \$396.00

Write for complete information to

MAAS-ROWE CARILLONS

Dept. 37, 3015 Casitas Ave., Los Angeles 39, Calif.

Borrowed Theme

A SECULAR MEDITATION FOR LENT

by Betsy Tupman Deekens

TELEVISION has leaped into such a prominent place in American life so quickly, who knows just how many people are affected by it.

More people than ever before in history view today's news as filmed when it happens; hear and see played the world's greatest music, and watch dramatizations that teach vivid lessons in how or how not to live.

The Church is becoming increasingly aware of the tremendous possibilities of spreading the Gospel via television. Some critics, however, have panned generally the current productions of religious programs as too unprofessional. They may be justified. It may well be that the Church should borrow from "secular television" ideas and techniques that would present its message more effectively.

Since Lent is the time a Christian considers most deeply the condition of his or her life, I wonder what would happen if the Church borrowed the theme of the well-known TV series "This is Your Life" to dramatize one meaning of Lent—from a strictly secular angle. Maybe it could be staged like this:

The emcee would welcome an average American couple to the show with these words:

"You as citizens of a Christian nation are among the 35 millions who are observing Lent.

"Christians claim that Christianity affects the whole of life, their own as well as that of atheists, agnostics, the Jews and members of other sects.

"Never has a television program attempted to dramatize this fact.

"The Resurrection of Jesus Christ will soon be celebrated again in the churches. No human being of today was around when this event took place, but the Resurrection is the focal point of *your life* today . . ."

(Fade to scene of U. S. Capitol—a senator or congressman speaks)

"Consider your government. Congress is here to see that the Constitution and Declaration of Independence are upheld in all legislation. All but three of the authors of these two documents were Christians . . ."

(Bring in shot of flag-raising on Iwo Jima and off-stage the voice of a marine)

"This moment of World War II was one that made an unforgettable impact—symbolic of the freedom America is pledged to defend and symbol of her victory. *By law*, however, the only flag allowed to fly above the Stars and Stripes is the Christian flag—symbolic of a greater freedom and greater victory . . ."

(Switch to courtroom scene "Courts still require all witnesses to swear to tell the truth 'so help thee God' . . ."

(Close-up shot of nickels, dimes, pennies) ". . . These make up our national economy. All affirm 'In God We Trust'."

(Fade to scenes of an airplane taking off, automobile factory and Western Union office, with narrator offscreen)

"The Wright Brothers may never have invented the airplane without the dedication, determination and faith they did not call their own . . . It's also said that auto czar Henry Ford spent 20 minutes every day alone in his office where he got ideas he knew were not his own . . . The first telegraphed message of invention Samuel F. B. Morse read 'What Hath God Wrought?'"

(Bring in scenes of four colleges and universities)

"Many of the colleges you may hope your children will attend were founded by ordained Christian clergy—Notre Dame . . . Columbia University . . . William and Mary . . . Trinity College . . ."

(Swish to shots of paintings, orchestras, etc.)

"How could Michaelangelo have painted 'The Last Supper' without the Resurrection of Christ? Or Leonardo da Vinci his 'Madonna and the Child'? Or where did Beethoven get his 'Ninth Symphony'? Or Gounod and Schubert their two famous 'Ave Marias'? Or Mendelssohn his 'Reformation'?"

(Bring in living room scene again and emcee's voice)

"Poet John Greenleaf Whittier—you know him better as the author of 'Snowbound' and 'Barefoot Boy'. He also written this hymn: 'Immortal Love, for ever full, for ever flowing free . . .'

(continued on page 3)

PERSONAL NOTICES

Inquire Concerning Rates

EXCHANGES

Organist in Los Angeles or environs interested in exchanging parishes for months of July & August with rector of suburban parish, 20 miles from New York City? Furnished Rectory; salary \$350 month; middle-of-road parish. Box 1335 Episcopal Churchnews, Richmond 11, Va.

FOR SALE

ORGAN BLOWER FOR SALE. The Turbine Co., Hartford, Conn. 1—3/4 H.P. cer Orgoblo, Capacity 660 C.F.M. at 4" wind ure, in good condition. Address reply to Christ opal Church, 405 9th Street, Fairmont, W. Va.

PERSONNEL WANTED

Organist and Choirmaster wanted for University Parish on West Coast. New organ e installed. Excellent Choir. Clergyman pnd. Layman considered. Give full details. Prayer Catholic. No extremes. Box 1331 Episcopal chnews, Richmond 11, Va.

RECTOR WANTED: Rector retiring, growing h, within city limits, city and Diocese of New York. Prayer Book Churchman, young, active, ed, good lay support, comfortable rectory, real rtunity. Address Box 1332, Episcopal Church, Richmond 11, Va.

NEW YORK CITY SUPPLY for July and August of Rectory, Salary, Low Church. Box 1336 opal Churchnews, Richmond 11, Va.

VACATIONS being received for college stu to do summer work among migrants at Kings e, New York. Room and board provided, travel d from camp, and stipend of \$50.00. July and 1st. Apply: Work Camp Committee, Diocese of al New York, 935 James St., Syracuse 3, York.

POSITIONS WANTED

Organist, married and experienced, desires change. er Book Churchman. Needs challenge. Details y furnished. Box 1329 Episcopal Churchnews, mond 11, Va.

Organist seeking qualified married rector in thirties are invited to correspond. Please reply opal Churchnews, Box 1333, Richmond 11, Va.

WIDOW, CULTURED WOMAN, Widow, no ndents, would like position as companion or g care semi-invalid. Can type and have driver's se. Box 1334 Episcopal Churchnews, Richmond a.

MISCELLANEOUS

ORGANIST COMPOSES BEAUTIFUL music to sacred words. HYMN com- osed. Reginald Belcher, Terrace Place, Morris, New Jersey.

GO TO ENGLAND this summer? Write to Rev. Greaser E. Bussell, All Saints Rectory, ot, Berkshire, for a better view of Church His- and Architecture.

RETREATS

RETIRED FOR LAYMEN. March 9th-12th, 1956, se of the Redeemer, New York City. Conductor: Croll, Superior, O.H.C. Address Warden, 7 E. St., New York 28, N.Y.

**TURN TO
THE BACK
PAGE OF
THIS ISSUE
NOW**

(continued from page 38)

"Charles Dickens was inspired to write his 'Christmas Carol'. And we wonder if Marcia Davenport got the title for her best-seller 'Valley of Decision' from the Old Testament (Joel 3:14) and Philip Wylie his 'Generation of Vipers' from the New (Matt. 12:34).

"The Bible is still topping all book sales. If the Resurrection were not part of your life today, why bother with this testimony to a living God? If so, you wouldn't have to go to church on Sundays. You'd know no forgiveness of sins. Death *really* would be final. There'd be no Person to pray to who understands human needs because He lived a human life. No baptisms. No church weddings. No grace before meals. No hearing children's prayers at bedtime.

"This is all your life . . ."

(Pan to shots of Christmas tree, dinner table and model wearing spring glamor)

"So are holidays. Without the Resurrection, we wouldn't even know Christ had been born at Christmas. So we'd do no tree-trimming, exchanging presents or singing carols . . . Thanksgiving Day would never have occurred to the Pilgrims, much less be today's turkey dinner and family reunion . . . Neither would there even be Easter. Aside from worship, no Easter parade, new bonnets or spring fashions this festival inspires."

(Switch to scene of groups engaged in conversation at a party, and work in script someday these words:

"Oh well, there's nothing new under the sun," maybe a newspaperman speaking who doesn't realize he's quoting Ecclesiastes 1:9 . . .

"She's really the 'apple of your eye,'" a bachelor group teasing a newly-engaged friend, but actually quoting Proverbs 7:2 . . .

"Don't let your left hand know what your right hand is doing," a shrewd businessman cautions a junior executive seeking advice, but also quotes Matthew 6:3 . . .

(Shift scene back to living room where Mr. and Mrs. Average Couple are looking more thoughtful than they first appeared. Emcee could sign off with these words:

"Now, of course, my friends, anyone could say to me: 'yes, all of this was brought about because of the Resurrection of Christ. But if it weren't true, we'd have some other type of government, law, economy, culture and education'. And I'd say to that person, as I say to you, 'yes, but it did happen. So 'This is Your Life.'"

END

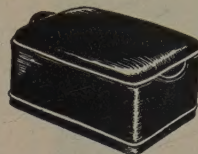
monroe FOLDING BANQUET TABLES

Factory prices and discounts to churches, schools, clubs, etc. Write for Catalog of Tables, Chairs, Trucks.

Monroe Co., 183 Church St., Colfax, Iowa

Kitchen committees, social and recreational groups, you will be interested in this modern Folding Banquet Table, America's greatest line.

KNEELING HASSOCKS



Vinyl leather cloth or velour cover in choice of colors — oval or oblong style. Cork or long stapled fibre filling — foam rubber top. Free samples and prices on request.

BERNARD-SMITHLINE CO.
23-15 38th Ave.,
Long Island City, N. Y.



Communion Ware
STERLING SILVER
CRUETS*CHALICES
HOST BOXES

R. GEISSLER, INC.
23-08 38th Ave., LONG ISLAND CITY 1, N. Y.

Altar Appointments

CROSSES • CANDLESTICKS
VASES • PRO CROSSES

Superb Craftsmanship
Louis J. Glasier

143 E. 5th St., NEW YORK 22, N.Y.

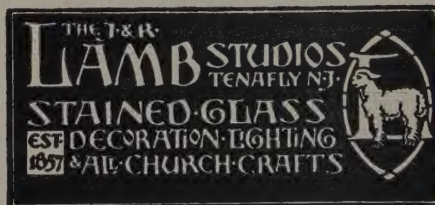


EMBROIDERIES
ALTAR LINENS
CLERGY & CHOIR
VESTMENTS

Cassocks—Surplices
Eucharistic Vestments

All embroidery
is hand done.

J. M. HALL, INC.
14 W. 40th St., N.Y. 18
TEL. CH 4-3306



CHOIR
ROBES

Newest colorfast fabrics
available. Write for
Catalog R36.

E. R. MOORE CO.

268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1908 Beverly Blvd., Los Angeles 57, Calif.

GOWNS

CHOIR - PULPIT
STOLES - HANGINGS

THE C. E. WARD CO.
NEW LONDON, OHIO





DESIGNED BY JOEP NICOLAS

MARBLE
WOOD
PAINTING
MOSAIC
STAINED GLASS
METAL
DECORATING
LIGHTING

RAMBUSCH

40 W. 13th ST., NEW YORK 11, N. Y.

A-MEN...

LAST year, at the Hood Conference, I first met Dr. Vine Deloria—who has charge of our Church's work with the American Indian. Then we talked about the problems which weigh so heavily on the Indian today. More recently, Dr. Deloria visited our offices and the interview which appears on pages 4 through 7 of this issue is a result of that visit.

► His comments will be of real interest to members of the Woman's Auxiliary, since the American Indian is one of the subjects making up its educational program this year. Few will question that the Indian is probably the least understood of all U. S. citizens. His social, political, and economic problems indicate a wide gap between practices and professions of brotherhood in this so-called Christian nation. Certainly all of us should study the problems facing Indians today if we are to lend any significant help in solving them. You might be interested in some of the following material for either group or individual study:

The Trail Ahead by Varian H. Cassat (National Council, N. Y. C.; 75¢) presenting a historical analysis of the Church's mission to the Indian and a summary of the work today. **Indian Packet** (National Council, N. Y. C.; \$1.50)—built around **The Trail Ahead** with leader's guide outlining four sessions. **Within Two Worlds** by David V. Cory (Friendship Press, N. Y. C.; \$1.25) describing the two worlds, the two conflicting cultural patterns, in which Indians have been forced to live; suggesting steps the Church can take to alleviate the tensions of this situation. **The Gift Is Rich** by E. Russell Carter (Friendship Press, N. Y. C.; \$1.50) in which the author expresses deep appreciation of the Indian's gifts to American culture in the arts, crafts, music, medicine, and spiritual perception. **Speaking of Indians** by Ella C. Deloria (Friendship Press, N. Y. C.; 50¢) in which Miss Deloria, herself an Indian and an anthropologist, gives a vivid narrative of her people, the Yankton Sioux Indians. **This Is the Indian American** by Louisa Rossiter Shotwell (Friendship Press, N. Y. C.; 50¢) with many illustrations. **Indians of the Americas** by John Collier (New American Library, N. Y. C.; 50¢)—a slightly abridged version of a more expensive earlier book by the same author, a one-time Commissioner on Indian Affairs, giving a concise picture of the long history of Indians in the Western Hemisphere and presenting a prediction concerning their future.

► But to get on to other things, the Indian Chief pictured above is Francois des Lauriers—Dr. Deloria's grandfather. I wanted to use his picture because of a story Dr. Deloria included in a recent letter which runs like this: "Grandfather, Francois, was a Chief and a medicine man. He killed four men and ever after always saw the faces of his victims whenever he looked in a cup of water to drink. When father became a Christian, Grandfather wanted to be a Christian, too; he wanted to go where father would go in the after life. So Grandfather, Francois, was baptised and immediately he no longer saw the faces in the cup of water. So he was often asked to witness for Christ and he would say: '... there is more to this Baptism than meets the eye.'"

► Managing Editor Gordon Glover has come up with an idea which I think will soon rate high reader interest. In case you missed it, turn back to pages 15 and 16—to **NEWS IN BRIEF**—a regular feature from now on.



Chief Francois de Lauriers

Charles E. Beumer

Publisher